

The Vnclouelinesse, of LOVELOCKES.

O R,
A SUMMARIE DISCOVRSE,
proouing: *The wearing, and nourishing
of a Locke, or Lone-Locke, to be altogether
unseemely, and unlawfull vnto
Christians.*

In which there are likewise some passages
collected out of Fathers, Councells, and sundry Au-
thors, and Historians, against Face-painting, the wearing
of Supposititious, Poudred, Frizled, or extraordinary long
Haire, the inordinat affectation of corporall Beauties: and
Womens Mannish, Vn-naturall, Impudent, and vncristi-
an cutting of their Haire; the Epidemicall
Vanities, and Vices of our Age,

By William Pryor, Gent. Hospitij Lincolniensis.

1. Corinth. II. 14, 15.

Doeth not even Nature her selfe teach you, that if a man hath long Haire, it is a
shame vnto him? But if a woman hath long Haire, it is a glory to her: for her
Haire is giuen her for a covering.

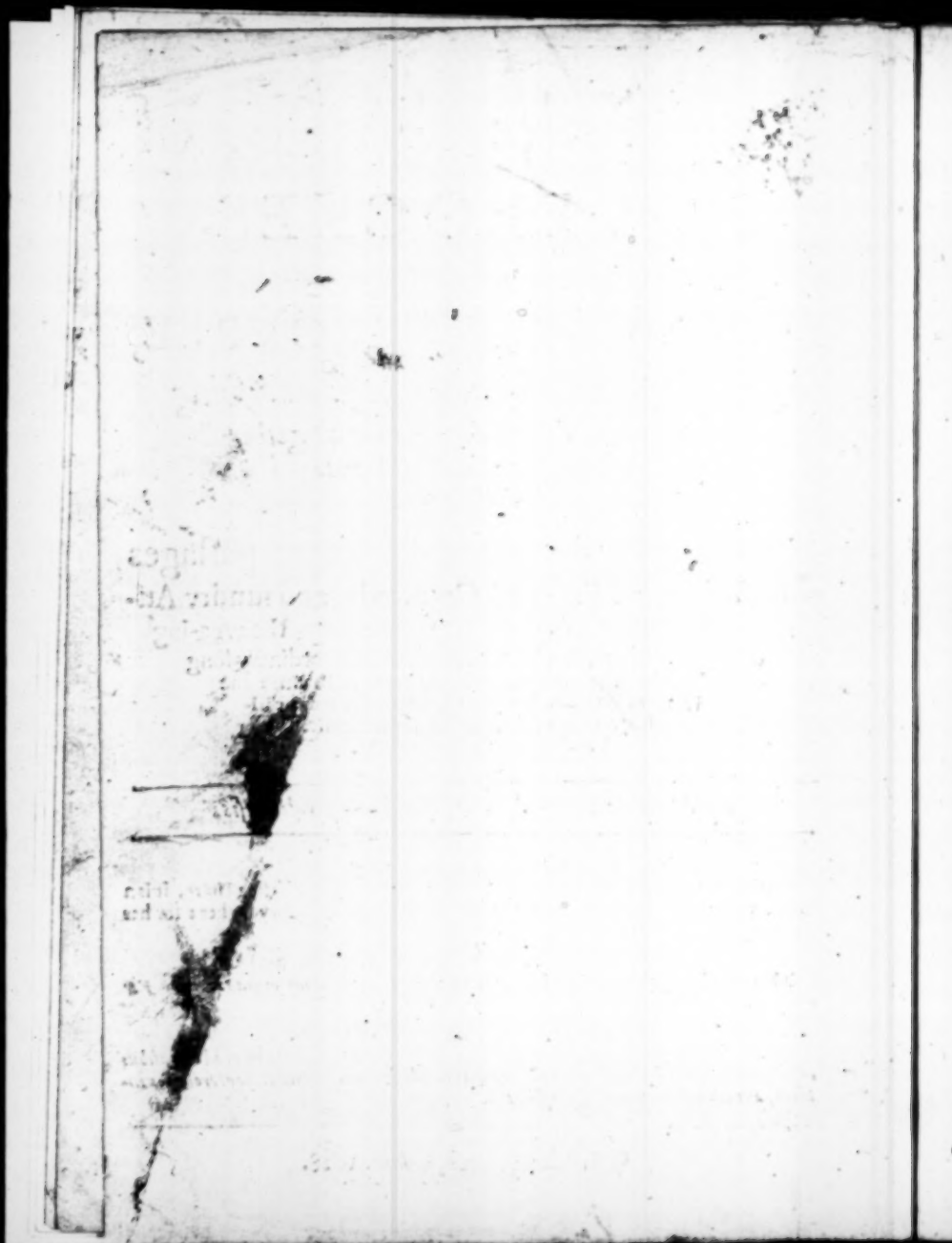
Epiphonius, Cont. Hæreses. l. 7. Titm. 2. Hæc. 80.

*Adhuc est a Catholica Ecclesia, & predicatione Apostolorum coma entenda. Vir
eius non debet nutrire comam, cum sit virago ac gloria Dei.*

Basil, De Legen^{is} libris Gentilium Oratio.

*Coma superuacua curare, vel insulsium, vel iniustum est: Nam quid ex talibus
expectandum aut suscitandum, nisi ve lasciuia illi ornatus feminas præerogatas co-
nitet, aut alienis indidantur, infidetur.*

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TO THE CHRISTIAN READER.



Christian Reader, I here present unto thy view and censure, a rough and briefe discourse: whose subiect, though it bee but coarse and vile, consisting of Effeminate, Proud, Lascivious, Exorbitant, and Fantastique Haires, or Lockes, or Loue-lockes, (as they stile them:) which euery Barbar may correct and regulate: Yet the consequence of it may be great, and profitable in these Degenerous, Unnaturall, and Unmanly times: wherein as sundry of our Mannish, Impudent, and inconstant Female sexe, are Hermaphrodited, and transformed into men; not onely in their immodest, shamelesse, and audacious carriage, (which is now the very manners and Courtship of the times;) but euen in the * unnaturall Tonsure, and Odious, if not Whorish Cutting, and (a) Crisping of their Haire, their Naturall vaile, their Feminine glory, and the very badge, and Character of their subiection both to God, and Man: so diuers of our Masculine, and more noble race, (b) are wholly degenerated and metamorphosed into women; not in Manners, Gestures, Recreations, Diet, and Apparell, *si muliebres aliquid in se habere videantur: nunc nihil turpius viri quicquidam videtur, quam si in aliquo viri viderentur.* Saluian. De Gubernat. Dei l. 7 p. 263. 264.

* 1 Cor. 11. 5. 6. 15.

a 1 Tim. 2. 9. 1 Pet. 3. 3.

b Conuerterunt in muliebrem collerantiam viri, non usum tantum atque naturam, sed etiam vultum, incessum, habitum, & totum penitus quicquid aut in sexu est, aut in usu viri: adeo versa sunt in diuersum omnia, ut cum viris nihil maius pudori esse oporteat, quam

To the Christian Reader.

c Pudet eos
Nationū sua
quod non Ger
mani aut
Galli sint pro
creasti, ita pa
triam capillo
transferunt.
Tertul. de cul
tu. Rom. c. 4.
d Pro Deo
quisque habet
quod colit; Gu
lofi, venter,
Dem est: Ha
retici, dogma
quod fixit.
Hier. Com. lib.
3. in Ose. 14.
& in Amos c.
2. Capilli im
pudicaru mu
lierum Idola.
Granatensis
hom. in Festo.
Marix Magd.
e Quid illos o
siosos vocas,
quibus apud
sacerdotem mul
ta hora trans
mittuntur, dū
decerpitur si
quid proxima
nocte succreuit:
dum de singulis
capillis in con
silium ituri dū
aut discidia co
ma restituitur, aut deficiens hinc atque illinc in frontem compellitur? Quomodo irascuntur si tonfor paulo negligenter fuerit, quasi virum tanderet? Quomodo exaulescunt si quid de iuba sua decisum est, si quid extra ordinem iacuit, nisi omnia in annulos suos reciderunt. Quis est istorum qui non malit rem publicam turbare, quam comam suam? Qui non felicitior sit de capitis sui decore, quam de salute? Qui non compitor esse malis, quam honestior? &c. De Beu. Virg. cap. 12.

only; but likewise in the Womanish, Stupid, and Unmanly, Crisping, Curling, Frowning, Powdering, and nourishing of their Lockes, and Hairie excrements, in which they place their corporall Excellencie, and chiefest Glory. Strange it is to see, and lamentable to consider, how farre our Nation is of late degenerated from what it was in former Ages: how farre their Lives, and their Professions differ. We all profess our selves to be Heroicall, Generous, and true-bred English-men, yea Zealous, downe-right, and true-hearted Christians, desirous to conforme our selves to Christ in every thing: and yet wee are (c) quite ashamed of our English Guise, and Tonsure, and by our Out-Landish, Womanish, and Unchristian Lockes and Haire, disclaime our very Nation, Countrey, and Religion too: Alas, may I not truly say of too to many, who would be deemed not only English-men, but Devout, and faithfull Christians: that the Barber is their Chaplaine: his Shop, their Chappell: the Looking-glasse, their Bible; and their Haire, and Lockes, their (d) God? that they bestow more cost, more thoughts, more time, and paines upon their Hairie Lockes, and Bishes, from day to day, then on their peerelesse, and immortall Soules? that they consult more seriously, and frequently with the Glasse, and Combe, then with the Scriptures? that they conferre more often with their Barbers, about their hairie Excrements; then with their Ministers, about the means, and matter of their owne Salvation? Are not most of our young Nobilitie, and Gertrie, yea, the Elder too, under the Barbers hand from day to day? Are they not in daily shraldome, and perpetuall bondage to their curling Irons, which are as so many chaines, and fetters to their Heads, in which they leave their Stampe, and Impresse? Good God, may I not truly say of our Gentrie, and Nation, as Seneca once did of his: (e) That they are now

To the Christian Reader.

so vaine and idle, that they hold a Counsell about every Haire, sometimes Combing it backe, another time Frouncing, and spreading it abroad: a third time Combing it all before: in which, if the Barber be any thing remisse, they will grow exceeding angry, as if they were trimming of the men themselves: doe they not rage excessively, if any Haire bee but cut too short, if it lye not to their liking, and fall not readily into its rings, and circles? Would they not rather haue the Common-wealth disturbed, then their Haire disordered? doe they not sit all day betweene the Combe, and the Glasse? are they not more sollicitous of the neatnesse of their Haire, then of their safetie? and more desirous to be neate, and spruce, then Honest? (f) Is it not now held the accomplished Gallantrie of our youth, to Frizle their Haire like Women: and to become Womanish, not onely in exilitie of Voyce, tendernes of Body, leuitie of Apparell, wantonnesse of Pace, and Gesture, but euen in the very length, and Culture of their Lockes, and Haire? Are not many now of late degenerated into Virginians, Frenchmen, Russians, nay, Women, in their *Crisped-Lockes*, and Haire? haue they not violated the *Gratie*, and *Ancient Cut*, and decent *Tonsure* of their Ancestors; and broken the very Ordinance, (g) and Law of God, and Nature, by their Womanish, (h) Embroidered, Coloured, False, excessive Haire, and Loue-Lockes? and shall they yet professe themselves to be English-men; or Mortified, Humble, Chaste, and pious Christians? What, did euer any of our English Ancestors; did euer any Christians in former Ages; did euer any Saints of God, that wee can heare, or read of, weare a Locke? or Frizle, Powder, Frounce, Adorne, or Decke their Haire? or wast their thoughts, and time, or languish out so great expences on their Heads, their Haire, and Lockes, as we doe now? If not, then let vs be as well conceited of our selves, as may be, yet certainly, as long as these new-fangled

f *Capillum frangere, & ad muliebres blanditias vocē extenuare, mollitie corporis certare cum faminis, & incundissimis se excolere munditiam nostrorum adolescentium specimen est.* Senec. Controuers. l. 1. Proemio. Compositum crinem speculauit infelix: altera lenum extendit, postitque comas, & voluit in orbem. Est in consilio matrona, admotag, laui, emerita quacessat acui: sententia prima huius erit: post hanc astate atque arte minores censebunt: tanquam fama discrimen agatur, aut animam antea est, quare di cur a decoru. Iuuenal. Satyr. 6. p. See 1 Cor. 11. 14. Ezech. 44. 25. Reu. 9. 8. h 1 Tim. 2. 9. 1 Pet. 3. 3. See Mr. Byfields Sermon on 1 Pet. 3. 4.

Lockes,

To the Christian Reader.

E Adhuc in
processu vitia
sunt. Inuenit
Luxuria ali-
quid nouum, in
quod insaniunt.
Inuenit impu-
dicitia nouam
contumeliam
sibi. Inuenit de-
lectiarum disso-
lutio et tabes
aliquid tenerum
molliusque
quo pereat. Ad-
huc quicquid
est boni moris,
extinguimus
leuitate et po-
litura corporis.
Mulieres mū-
ditias antecel-
simus, colores
meretricis,
matronis quā-
dam non indu-
endos viri sumi-
mus. Tenero et
mollis ingressu
suspendimus
gradum; non
ambulamus,
sed inceāmus.
Exornamus
annulis digi-
tos, in omni
articulo gem-
ma disponitur.
Quotidie comminiscimur, per qua virilitati fiat iniuria, vt traduca-
tur, quia non potest exui. Seneca. Nat. Quæst. l. 7. c. 1. b 1 Cor. 6. 14. 15. 16. Iam. 4.
4. 1 Iohn 2. 15. 16. 17. i Wils 2. 15. c Coloss. 1. 10. 1 Theff 2. 12. Ephes. 5. 8.
1 Rom. 11. 2. Gal. 1. 4. Ephes. 2. 1 2 Col. 2. 20 1 Pet. 1. 14. Sit inter ancillas Diaboli
et Ch-isti discrimen: vt exemplo sibi illi, vt edificentur in vobis: vt magnificetur
Deus in corpore vestro: magnificatur autem per pudicitiam, et per habitum pudici-
tia competentem. Tertul. De Cultu. Fxm. cap. 7. m 1 Pet. 4. 2. 3. n Romi 13.
13. 14.

Lockes, and Badges of our inuirlitie, (g) or more then Womanish, and vnnaturall Effeminacy, which still increafe, multiply, and remaine vpon vs, we can neither truely challeng the name of English-men, nor stile of Christians. For, (h) what part or portion can they haue in Christ, who weare the very Badge, and Liurey of the World? who complie themselves to the Guise, and Tonsure of the Deboisest, Rudest, and most licentious Russians? or giue themselves ouer to the Vanities, Fashions, and Customes of the very scumme, and worst of Men? Is this to be a Christian, to follow euery Guise? to take vp euery new-fangled, Deboist, and Russianly fashion? to submit to euery Vaine, and Sinfull humour of the Times? to denie our Selues, and Lusts in nothing; and to goe as farre in all externall Emblems, or Symptomes of Vanitie, Pride, Licentiousnesse, Effeminacy, and Prophaneesse, as any others: and to exceede enen Turkes, and Pagans in them, who are not yet so Effeminate, Idle, Proude, and Vaine as we? Alas, what is all this, but to be professed Enemies, and Rebels, vnto Christ? to bee Denill-Saints, or Bondslaves to the World, the Flesh, and Satan? this is not to be Christians, but Antichristians, Infidels, Pagans, if not monsters: He that is a Christian indeed, is a man of another temper: His (i) Life is not like other mens, and His wayes are of another fashion, (k) answerable to that High, and Holy calling, which He hath vndertaken: (l) He fashions not himselfe to the Customes, Cultures, Guise, and Vanities of the World, which He hath renounced in His Baptisme: (m) He liues not to the will, or lusts of carnal Men: (n) neither makes He any prouision for the Flesh to fulfill the Lusts thereof: all His desire and labour, is to

conformes,

To the Christian Reader.

conforme himselfe to Christ in euery thing : (o) to walke as Christ walked ; line as He liued : and to (p) follow His words and footesteps, in all the passages, and turnings of His life : His Life is heavenly, (q) His Conuersation heavenly, (r) His Haire, and Habit, such as answers His profession, and doe well become the Gospel of Christ : (s) not giuing any iust offence, or scandall to the Godly, (t) nor any encouragement, or ill example to the Wicked : (u) His out-side, is consonant to His in-side, and suitable to His profession : (x) His very Head, and Habit, doe, yea, will declare His meeke, and gracious Heart, and proclaime His Christianitie vnto others : How then can such approoue themselves to be true, and humble Christians in the sight of God, or Men : who are the onely Minions, Sycophants, and Humourers of the World ; following it close at euery turne, and complying themselves so fully, and exactly to its dissolute Fashions, and Lasciuious guises : (y) That they haue not onely lost the inward efficacy, life, and power ; but euen the very superficies, and out-side of Religion ? What euidence can such produce, to prooue their interest, or title vnto Christ, who haue nothing else to shew, or plead for it, but the (z) Counterpanes, and Indentures, or the Cultures, Pompes, and Vanities of the World, which they haue long since in words at least, renounced in their Baptisme ? What, will the bare name of Christians, or the slight, and cold performance of some out-ward duties of Religion, conuey you safe to Heauen ? or will such a cold profession of Religion save your Soules, which is so farre from changing the in-ward frame, and structure of your Hearts, that it hath not yet so much, as altered your Vaine, and Sinfull guises, and Attires, nor differenced you in out-ward appearance, from the most Gracelesse, Vaine, and Sensuall persons that the World affords ? *Alu,* if we look vpon the out-sides of men, (a) which would cer-

o 1 Iohn 2.6.
p 1 Pet. 1.15.
& 2.21.

q Phil. 3. 10.
r 1 Tim. 3. 9.
10. 1 Pet. 3. 3.
4. 5. Phil. 1. 27.
Rom. 2. 6. 2.
s 1 Cor. 10. 32
33.
t Col. 4. 5.

v *Nuquam
Christianum a-
liud est. Ter-
tul. De Coro-
na Milit. c. 9.
x Mores meos
habitus pro-
nunciet, ne
spiritus per-
datur ab im-
prudencia vul-
neretur. Ter-
tul. De Cultu.
Fam. cap. 7.
Dum si fueris
in peliore, cog-
nosceris & in
capite Fami-
narum. Ter-
tul. De Velan-
dis Virg. c. 14.
y Iam religi-
onis antiqua
non solum ritum
amissimus,
sed nec spec-
imen retine-
mus : Ecco e-*

*nim habitus noster qui humilitatis solebat esse insigne, in signum gestatur superbia. Ber-
nard. ad Gul. Abb. A pol. 2. Vnde habitus negant quod toto suggestu profitentur. Tertul.
De veland. Virg. c. 11. a M. 23. 26. Elingua Philosophia vita contentum est, si se ha-
bitum sonat Sic deniq; auditur Philosophus dum videtur, de cursu meo vitia suffan-
do. Tertul. de Pallio. cap. 8.*

To the Christian Reader.

b *Vides et inter matronas, atq; prostibulas nullum de habitu discrimen relictum.* Tertul. Apolog. aduers. Gent. c See Tertul. De Pallio: & de cultu Faminarum, Cyr. De Habitu Virginitatis. Ambros. De Virg. lib. 3. Hieron. Epist. 23. Epist. 7. 8. 10. Fulgentius ad Probam. Epist. 3. Clem. Alex. Padag. lib. 2. cap. 10. l. 3. c. 2. 3. 11. Salu. de Gubern. Dei. l. 4. d *Quid non inuertat consuetudo? quid non assidue duretur? quid non usus cedat? quantum quod pra amaritudine prius exhorrebant, usus ipso male in dulce conuersum est? Primum tibi importabile videbitur aliquid; processu temporis si assuescas iudicabis non adeo graue; paulo post, nec senties: paulo post etiam delectabit. Ita paulatim in cordis duritiam itur, & ex illa in auersionem:* Bernard: de Consid. lib. 1. cap. 2.

tainly be reformed, if all were right within :) w^{at} outward difference can you finde between many young Gentlemen, who profess Religion, and the deoboistest Russians? (b) between many Graue Religious Matrons, or Virgins, who pretend Devotion, and our common Strumpets? between vs Christians and the most Lasciuious Pagans? are they not all alike Vaine, Effeminate, Proud, Fantastique, Prodigall, Immodest, and Unchristian in their Attires, Fashions, Haire, Apparell, Gesture, Behaviour, Fawitie, and Pride of Life? are they not all so Irregular, and Monstrous in their antique Tonsures, and Disguises, that men can hardly distinguish Good from Bad: Continent from Incontinent: Gracious, from Gracelesse: Beleeuers, from Infidels? (c) There was once a time, when as Christians were differenced from Pagans, and Infidels, by the modestie, and meanness of their Apparell, and their abandoning of those externall Cultures, Ornaments, and Attires, which the vnbelieuing Gentiles, and themselves before their true conversion, did admire: but alas, these times are now so altered, and innerted; that wee may better know a Christian, by these Characters, and Badges of Paganisme, then a Pagan: For what Idolatrous, or Heathen Nation is there in the world, so Proud, so Vaine, so Various, so Fantastique, Effeminate, Lasciuious, or Unchristian in their Apparell, Fashions, Haire, or Head-attires, as we English, who profess our selves the prime of Christians? Doe we not transcend, and farre surpass the Persians, Tartars, Indians, Turkes, and all the Pagan Nations in the World, in these? and may they not lay more claime to Christ, and Heauen in all these respects, then wee? Let Christians therefore who are now thus strangely carried away, with the Stream, and Torrent of the Times, and the Vanities, Fashions, Pompes, and Sinfull guises of the World; (d) which their owne Hearts, and Consciences condem-

To the Christian Reader.

ned at the first, before they were hardned, and enchanted by them, by degrees, and custome:) *look well vnto their Soules, and to their interest, and right in Christ, in these backe-sliding seasons; when many fall off from Religion by degrees, vnto the World, the Flesh, and Satan, whose snares, and grand (e) pollutions they had; (at least in out-ward shew:)* escaped heretofore; for *seare their Euidence for Heauen, prooue counterfeite at last: And if they finde, (f) their Hearts inclined, or lifted vp to vanitie, or their affections and practise, biassed to these Effeminate guises, Lockes, and Cultures of the World: they haue reason, and cause enough to feare, (g) that their Hearts are yet deuoted to the world, and quite estranged from the Lord: (h) that all things are not yet sincere, and right within them, because their out-sides are so Vaine, so Proud, Fantastique, and Vnchristian: and that their claime to Christ, is merely counterfeite, because his Graces, Stampe, and Image shine not in them, but the Worlds alone. If therefore wee desire to assure our Soules, and Consciences in the sight of God, that wee are true and reall Christians; that wee haue any shewe, or portion in Christ, or any inheritance in the highest Heauens: Let vs bee sure now at last, (i) to keepe our selues vnspotted from the World: (k) to crucifie the flesh with the affections, and lusts thereof: (l) to abstaine from all these fleshly lusts, which warre against our Soules: (m) to walke honestly as in the day: not in Chambering, and Wantonnesse; but putting on the Lord Iesus Christ, and making no prouision for the flesh, to fulfill the lusts thereof: yea to cut, and cast off all those Loue-Lockes, Paintings, Powdrings, Crispings, Curlings, Cultures, and St-*

The sauro sine dubio procedit, quicquid foras apparet vitiosum. Vanum cor vanitatis notam ingerit corpori, & exterior superfuitas, interiori vanitatis indicium est. Mollia indumenta animi molliciem indicant. Non tanto curaretur corporis cultus, nisi prius fuisset neglecta mentis inculta virtutibus. Bernard. ad Gu'iclm. Abbatem. Apolog. & James 1. 27. & Galat. 5. 24. & 1 Peter 2. 11. m Romans 13. 14.

e 2 Pet. 2. 11.
19. 20.

f Psal 24. 4.

g In hoc cognoscimus quod seculum diligimus, quia preciosa vestimenta amamus. Qui seculum non diligit, preciosa vestimenta non querit.

Quando homo gaudet de pulchritudine corporis, mentis eius elongatur ab amore Creatoris. Quanto amplius in corporis compositione latamur, tanto magis a superno amore disjungimur. Bernard. De modo bene viuendi. Sermo. 9.

h Ex cordis

To the Christian Reader.

n *Mundities corporis atque vestitus, imma immundities: quibus signis animus ibidiusus ostenditur: & per exteriorem hominem, interioris hominis vitia demonstrantur.* Hieron. Tom. 1. Epist. 27. c. 10. *Cultus mulierum & luxuriosus, non corpus exornat, sed detegit mentem.* Quintil. Instit. Orat. l. 8. Proximo.
 o *See Caluin: Comment. on Numbers 6. v. 5. Mayer Exp. posit. on 1 Pet. 3. 4.*
 p *Talis misericordia crudelitate plena est, qua videlicet ita corpori servitur ut anima inguletur. Quae enim charitas est carnem diligere, & spiritum negligere? Quae discretio totum dare corpori, & anima nihil? Qualis vero misericordia ancillam reficere, & dominam interficere?* Bernard. ad Gul. Abbatem. Apolog. See Perkins Cases of Conscience, lib. 3. Sect. 9. Quest. 3. *Babington on the 7 Commandment.* Mr. Byfield on 1. Peter 3. 3. q *See Mr. Perkins Treatise of Callings. 1 Tamdiu descendendum est quem admodum vivas, quamdiu vivas. Vinere tota vita descendendum est; & fortasse quod magis miraberis, tota vita descendendum est mori.* Seneca, Epist. 76. & De Breu. Vitae. cap. 7.

ties, (n) which bewray the great Deformities, Filth, Lasciviousness, Pride, and Vanitie of our Soules, but are no lustre to our bodies: that so wee may adorne the Gospel of Christ, and beautifie our Christian profession, by an humble, lowly, exemplary, and correspondent conversation. And if these Fashions, Lockes, and Cultures seeme such Niceties, Trifles, Toyes, or needlesse scrupulosities unto any, as may admit an easie dispensation, and may be still retained without any hurt, or danger to mens Soules, or scandall to Religion: I answer; that if they are not Sinfull, and Lawfull in themselves, as they are proved in this present Treatise by the consent of all Antiquitie: yet they are but (o) Effeminate, Ridiculous, Unprofitable, and Foolish vanities, or Cultures of the World, in their very best acceptation; which Christians should not dote upon, since they have renounced them in their Baptisme; and since they have sawe greater things then these, on which to busie, and imply their thoughts and time. Christians haue their rich and precious Soules to beautifie, (p) which they vnmercifully butcher, and neglect, whiles they are to curious, and exact in the Culture of their bodies: they haue a great, and holy God to serue continually; they haue sundry Heavenly graces to procure, cherish, and enlarge: they haue a multitude of Christian duties, and Heavenly exercises to discharge from day to day: they haue, (q) or should haue callings, and sundry warrantable imployments, both for their owne, and others good, and Gods owne glory; all which will quite ingrosse their time, (r) their liues, and thoughts, and take them off from all these head-attiring cares, in which too many wast, and spend their dayes: No reason therefore haue they to allow themselves in these be-

To the Christian Reader.

witching, and time-denouring Vanities, which steale away their Hearts, and Lives from God, and better things. And why should Christians take any libertie to themselves at all, in these nugatorie, and Unchristian vanities? Is it not exceeding scandalous vnto others, and dangerous to themselves to doe it? doeth it not (s) blaspheme, and scandalize Religion, and make it odious vnto Pagans, who are not halfe so Vaine, so Proud, and Vicious in this kinde as Christians? (t) and will it not draw all such, who take this libertie to themselves, to greater, and more scandalous sinnes at last, to the wrecke, and hazard of their Soules? Alas, such is the strange deceitfulness of our Hearts, and the inbred prauisic of our Natures: that if we once (u) begin to play, and dandle with small and pettie Vices, yea, though it bee but with Vanities, Toyes, and idle Fashions: they will quickly draw vs on to scandalous, great, and hainous sinnes at last; and so fetter vs in the ginnes, and snares of grosse impieties; that we shall sooner sincke downe into Hell vnder their weight, and pressure, then shake off their bondage. Hee that begins to nourish, or reserve a Locke, or to adorne, set out, and Crispe his Haire but now and then: though he were a Modest, Sober, Chast, Industrious, or some-what Religious person at the first: if he once but slacke the raines of his affections to these vanities, and keepe no stricke hand ouer them, to curbe them in due season; will soone degenerate into an Idle, Proud, Vaineglorious, Unchast, Deboist, and gracelesse Ruffian: His Amorous, Frizled, Woma-

Quam blasphemabile est, si qua sacerdotes pudicitia dicimur, impudicarum ritu procedat cul- ta aut expia Tertul. de cul- tu. Fem. c. 7. t. Mens Deo dicata sic caue- at minora vi- tia vt maiora: quia a minimis incipiunt, qui in maxima prorumpunt. Ber- nard. de Ordine vitæ Col. 1126. C.

u Vanitas ad iniquitatem labitur, & dum ex aliis ad alia semper impellitur sub- orientibus cul- pi inquina- tur. Ex vani- tate ergo, ad iniquitatem ducimur: cum

prim per leuia delicta desuimus, vt vsu cuncta lenigante, nequaquam post committe- re etiam grauiora timeamus. Nam dum moderari lingua otiosa verba negligit, au- dax ad noxia prorumpit: dum gula incumbitur, ad leuitatū protinus insansam pro- ditur: cumque mens subigere deletionem carni rennit, plarumque & ad perfi- dia voraginem ruit. Si enim curare parua negligimus insensibiliter seducti, auden- ter etiam maiora perpetramus: quasi vanitatu culpa nequaquam cautē compesci- tur, ab iniquitate protinus mens incanta deuoratur. Vanitatis quippe finis est, vt cum peccato mentem sauciat, hanc ex culpa audacem reddat. Et fit plerumque vt pra- ui desiderii seruienti, a tugose diuini timoris excutiat, & quasi in malorum perpetra- tione iam libera, omne quod voluptas suggerit, implere contendat. Greg Mag. Moral. l. 10. c. 13. 14. 15.

To the Christian Reader.

* Principis ob-
sta : sero medi-
cina paratur,
Cum mala per
longas inualu-
ere moras. O-
uid. de Remed
Amoris. l. 1.
x Qui blandi-
endo dulce nu-
triuus malum,
sero recusat
ferre, quod su-
bit in iugum. Se-
neca Hyppol.
A& 1. Qui se
cupiditati vo-
lentes dedide-
runt oppugnan-
ti, voluntatem
resistit is ulte-
rius non habe-
bunt tyrannice
dominanti : Et
hoc fit iussu Dei
iudicio ut qui
cupiditati resi-
stere nolui-
mus ingressu-
ra, iam resiste-
re nequeamus
ingressa, &c.
Prosper. De vi-
ta Contempl.
lib. 2. c. 15.
y Quid facit
illa ridicula
monstruositas,
& mira qua-
dam deformis
formositas, ac
formosa de-
formitas ? Quid
ibi monstruosi Centauri ? quid semi-homines ? Videas sub vno capite multa corpora, &
rursus in vno corpore capita multa ? Bern. ad Gul. Abbatem Apolog.

nish, and Effeminate Haire, and Locke, will draw him on to
Idleness, Pride, Effeminacy, Wantonnesse, Sensualitie, and
Voluptuousnesse, by degrees ; and from thence to Incontinency,
Whoredome, Deboistnesse, and all Prophanes, to the eternall
wrecke and ruine of his Soule. This the wofull, and lamentable
experience of thousands in our age can testifie, who by giuing
way vnto the outward Culture of their Heads, and Bodies,
and yeelding but a little to the sinfull Guises, and Fashions of
the Times at first : haue beene at last precipitated into the very
sinke, and puddle of all dissolutenesse, and uncleannesse, to
the inextricable losse, and hazard, not onely of their Bodies,
Goods, Estates, and Credits : but of their rich, and peerlesse
Soules. O therefore let vs looke vnto our Hearts, and Soules
betimes, let vs keepe, and fence them against the very * be-
ginnings, seeds, and first appearances of sinne, and Van-
itie ; against these Vaine, these Rustianly, and Womanish
Cultures, Frizlings, Lockes, and Fashions : (x) which if
they once get but entertainment, or footing in our af-
fections, will so captiuate, and intrall vs ; that wee shall
hardly disposses, or quite eie. them, till they haue made
vs slaues, and vassals to a world of grosse, and crying
sinnes : which will sinke our Soules at last ; into the very
deepest depthes of Hell without recovery. And is it not now high
time, yea, haue we not now great cause, to abandon, and re-
nounce (y) these Monstrous, Strange, Ridiculous, and
mishapen Fashions, and Attires : which transforme our
Heads, and bodies into a thousand Antique, and Out-
landish shapes ? to disrobe our selues, of all our Proud, and
costly Plumes, which bid defiance to the Lord of Hosts, and
cause him to vnheath his glittering Sword against vs, to
our finall ouerthrow, and utter desolation ? and to cut, and
cast off all those Lockes, and Emblems of our Vanitie, Pride,
Incontinencie, Lechriounesse, and grosse Effeminacy, which
Prognosticate some eminent, and fatall iudgement to our
Land, and Nation ? and hasten to accomplish, and draw it
downe

To the Christian Reader.

downe upon vs to the full? Hath not the Lord begunne to smite, and ruine vs for these sinnes already? Hath hee not sent a man-eating Pestilence, and a populating Plague among vs, which hath cut off thousands, weeke, by weeke: and is it not now likely to renine againe, to sweepe vs all away? hath hee not oft times (z) cut vs short, by Sea, and Land, and (a) Blasted all our great Designes for sundry yeeres; so that they haue prooued all abortiue, and beene more farall to our selues, then hurtfull to our enemies? hath hee not laid our Confederates, and Associates round about vs, wast, and desolate: and bereaued vs of those ferraine Props, and Stayes, on which wee did most rely? hath he not spoiled vs of our Name, and ancient Glory, which was Great, and Honourable throughout the World; and made vs the very (b) Obloquie, Hissing, Scorne, Reproach, and (c) Taile of all the Nations; whereas wee were the Head, and chiefe of People heretofore? hath hee not (d) taken away from vs, the mighty Man, and the Man of Warre, the Iudge, and the Prophet, the Prudent, and the Ancient, the Capitaine of fiftie, the Honourable man, and the Counsellor? hath hee not bereft vs of our Ships, and Marriners by Sea: of our Commanders, and expert Souldiers by Land? hath hee not weakened, and impouerished vs by losses, and ouerthrowes abroad: by decay, and losse of trade: (e) by Diuisions, Distractions, Pressures, and Discontents at home? hath hee not (f) reuealed his wrath, and indignation against vs from Heauen, by (g) prodigious Thunders, Stormes, and Tempests, and sundry heauy Iudgements? and may wee not yet truly say, (h) that for all this his anger is not turned away from vs, but his hand is stretched out still? Doe wee not yet dayly feare a Chaos, and (i) confusion in our Church, and State, and a sodaine surprisall of our Kingdom? doe wee not yet feele, and see the heauy (k) curse, and wrath of God, still cleauing to vs, and increasing on vs: yea, working, and contriuing our destruction, more, and more? doe not all the Characters of a dying, and declining State appeare upon vs? and doeth not euery mans owne Conscience

whisper,

z 2 Kings 10.
12 Vultum habent populi: plus est quam vita salutisque. Qued peris: in totum mundi prosterimur. Lucan.
Phar. l. 7. p. 125
a Ier. 37. 7.
2 King. 19. 7.
b Ier. 18. 16. & 19. 1. & 25. 9.
Mich. 6. 16.
c Deut. 28. 44.
d Ilay. 3. 23.
e Latu dies populo raptus est: concordia mudo, Nostra perit. Lucan.
Phar. l. 9. p. 173
f Rom. 1. 18.
Hac quoq; de Calo vulnera missa putes.
Ausonius Epigram. Ep. 2.
g Ilay. 28. 1. & 22. 6.
h Ilay. 5. 25. & 9. 12, 17, 21.
i Ezra. 9. 7.
Ilay. 34. 11.
k Deut. 28. 45
2 King. 22. 19.
Ilay. 24. 6. & 34. 5. & 43. 28
Ier. 24. 9.

To the Christian Reader.

whisper, nay, cry aloud unto him: that unlesse God prooue miraculously Good, and Gracious to vs, wee are neere some in-
evitable, and irreconceivable perdition, which will put a finall
period to our former happinesse? And (l) is this then a time,
for vs poore dust, and ashes; when as wee are thus innironed
with feares, and dangers, and euen destinated, and designed to
destruction: when as Gods Ministers, Threatnings, Word,
and Iudgements, doe euen summon vs from Heauen, (m) to
humble and abase our Soules, and Bodies: to wallow in
the dust, and to abhorre our selues in Sackcloath, and
Ashes: (n) when as our neckes lye all vpon the blocke,
expecting euery moment their last, and fatall blow: to
Pranke, and Decke, our Proud, and rotten Carcasses? (o) to
lauish out our Patrimonies on our Heads, and Backes,
and hang whole Manners at our Eares, and Neckes at
once? to Frizle, Powder, Nowrish, and set out our Haire,
and Lockes, in the most Lasciuous, Amorous, Proud,
Effeminate, Ruffianly, and Vaine-glorious manner, that the
quintessence of our owne, or other mens Vanitie can inuent: to
lure in the very ruffe, and height of Pride, and Vanitie? or pur-
posely to sell our selues: yea to educate, and traine vp our chil-
dren, (who should (p) be brought vp in the feare, and nur-
ture of the Lord: as the common custome of our Nobilitie,
and Gentry is;) to Wantonnesse, Idlenesse, Voluptuousnesse,
Epichrisme, and all excesse of Sensualitie, Pleasure, Vanitie,
Pride, and carnall iollitie; as if wee tooke delight, and plea-
sure in our owne destruction; or ment wilfully to incurr the
very worst, and uttermost of Gods heauiest Iudgements? What,
haue wee not aggregated, and multiplied our iniquities, and
sinnes sufficiently already, but that wee must thus intend, and

l 2 King. 5. 26
Hag. 1. 4.
m Isay. 22. 12.
Zeph. 1. 2. 3.
Ier. 4. 8. & 6.
26. & 25. 34.
n Nonne hoc
mulum, mon-
stri genus
est, esse ali-
quos etiam in
morte vitiosos,
Qui captiui-
tatem expe-
ctans de Circo
cogitat? Qui
metuit mor-
tem & ridet?
Nisi & in me-
tu calamitatis
ludimus, &
positi in morti-
is timore ride-
mur. Salu. De
Gub. Deil. 7.
p. 227. 236.
o Breuissimus
loculus patri-
monium gran-
de profertur,
vno lino decies
sestertium in-
seritur: Saltus

& infulas tenera ceruix fert. Graciles aurium cutes calendarium expendunt, & in
sinistra per singulos digitos de sacis singulis lauit. Ha sunt vires ambitionis, tantarum
resurarum substantiam vno & muliebri corpusculo basulare. Tertul. De hab. Mulieb.
c. 5. See Clem. Alexand. Paedag. lib. 2 c. 10. 12. lib. 3 c. 2. 3. Vxor tua locupletis do-
mus censum auribus gerit. Video vniuersos non singulis singulis auribus comparatos: et
iam enim exercitata aures omnes ferendis sunt: iunguntur inter se, & insuper alijs bo-
nis superponuntur? Non satis multum in infans viros subiecerat, nisi bima ac tercia
patrimonia auribus singulis pendisset. Sen. de vita Beata. c. 17. De Beneficijs. lib. c. c.

p Ephes 6.4.

increase

To the Christian Reader.

increase them more, and more? are we not yet deepe enough in Gods displeasure, that we thus provoke, and griene him further every day? or doe wee thinke to auocate, or diuert Gods Iudgements, or to mooue him to compassionate vs, by filling vp the measure of our unmeasurable sinnes against him? or are wee willing, and desirous fir to perish, or to bring our selues, and Countrey vnto speedie ruine, that we are now more vile, more Sinfull, Proud, and desperately wicked, (d) proclaiming our Impudency, Vanitie, Idlennesse, Haughtinesse, and Sinne, as Sodome did, not labouring once to hide it, though wee expect, yea feele Gods Plagues, and Iudgements on vs euery moment? Alas, (my brethren,) what doe you meane to doe, or which wayes will you turne your selues? will you wilfully cast away Gods Loue, and Favour: and subiect your selues, to the very vtmost of his wrath, and vengeance? will you still prouoke the Lord to your destruction, euen beyond recovery? will you subiect vs to the Spanish yoke, and bondage? to all the miseries that Rome, that Spaine, that Heauen, or Hell can plot against vs? If this bee your intended resolution; goe on, and take your fill of Sinne, of Pride, and Vanitie: I will not interrupt you.

But if you would auoid, diuert, and quite escape that over-running flood, and torrent of Gods Iudgements, (which is like to sweepe vs all away, wee cannot tell how soone,) which our sinnes now call for, and our Hearts presage is neere at hand: if your desire to inioy more Halcyon dayes of Peace, or yeeres of Iubilie, and full prosperitie, which may make your lines a very Paradise, or Heauen vpon Earth. If you expect any further reprimall at the hands of God, or if you would still retaine his Presence, Face, and Favour; his Gospel, and Protection, (e) which are sweeter, and better then life it selfe, or all the Riches, Pleasures, and Contentments, that this World can yeeld you: or if you are now unwilling fir to perish: why then (f) doe you multiply, and still increase your sinnes, and poss on in those wayes of Pride, and Vanitie, which will certainly deprive vs of Gods Face, and Favour, and all our Earthly comforts, & cause vs all to perish? Is this

d Esay 3. 9.

e Psal. 63. 3.
f Mala inconf.
sublizer malis
addimus, et
peccata pecca-
tu cumula-
mus: Et cum
maxima nostri
pars iam peri-
erit, id agimus
vt pereamus
omnes. Tamen
animorum, vel
sintu potius
peccatorum ca-
citas est, vt
cum maxima
nostri pars iam
perierit, nul-
lus id agit vt
ne pereat.
Salu. de Gub.
Dei. l. 6. p. 190.
214.

To the Christian Reader.

g Multa que
que cū am-
torias salu-
tationes impi-
munt, vt vel
per terram nu-
merose ince-
dentes, mre-
trices spiritus
in incessu scul-
pant. Clem.
Alex. Pædag.
l. 2. c. 11.
h Of which
see Diodorus
Siculus: Bibl.
Hist. l. 2. Sec. 3.
i Justin. hist.
lib. 1. Athenæus
Dipnos. l. 12. c.
12. Sleidan. l. 1
i in fortis au-
tem viri vul-
tu nullum esse
oportet signum
mollitiei, sed
meg; vllaparte
corporis. Neg;
argo in motu,
meg; in habitu
inueniatur
vnuquam mag-
ni animi, &
excelsi dedecus. Clem. Alex. Pædag. l. 3. c. 11.

the way and method, thinke you, to appease Gods anger, dis-
turb his Iudgement, or regaine his fauour, to rebell, and sinne a-
gainst him more, and more? to affront, and dare him to his
Face, with our blasphe- Impudency: our monstrous Fashions,
and Attires? our (g) diffeminate, Whorish, and lascini-
ous gestures? our Russlarly, Fizzled, Powdred, and Unman-
ly Lockes, and Haire? or more then (h) Sardanapalian inu-
ilitie, which (i) hee comes not Christians, or men of Val-
our? to prouoke him with our Carving, Smeering, Whore-
doms, Marthens, Usury, Bribery, Conuersionesse, Oppressi-
on, Injustice, Scurvillie, Ribaldry, and Heathenish conuer-
sations? to disobey his Word, abuse his Mercies, and Long-
suffering towards vs; and to (k) grow Incorrigible, and
more Sinfull vnder all his Iudgements, as wee doe? Are
these the means to compassse all those Fauours, which wee now
expect, or to exempt vs from those heauie Iudgements, which
our Hearts so feare? Is this the course to salue, to settle, or
reunite our tottering, and diuided State? to secure our Selues,
our Church, or Kingdom here at home, or to make vs dread-
full to, or Conquerors ouer all our Foes, abroad? O no, these
are the onely wayes to lise our God, our Selues, our Soules,
our Church, our Countrey, all Wee haue, or all Wee hope for:
these are the (l) onely meanes to heape, and hasten that,
yea more, upon vs then, We feare: these are the (m) courses
by which Wee haue wilfully cast our Selues into those
present miseries, which Wee feare, or suffer, and which
our Friends about vs haue drunke of to the full: and shall Wee
yet proceede on in them? Haue We not smarted enough already
for them? and are Wee yet so strangely stupid, as not to take

k Nos vimur & secamur: sed nec
ferri deiectione, nec cauteriorum aduisione sanamur: imò quod grauiss est, cura ipsa
deteriores sumus. Cunctos primum est interire quam corrigi: Salu. de Gub. Dei. l. 7. p.
226. l. 6. p. 205. l Quasi fato quodam in vitia ruimus, & ex vitis in calamitates
Zonaras Præfat. ad Annales. m A Deo quippe punimur, sed ipsi facimus vt punia-
mur. Nos ergo aduersum nos omnia facimus. Nos calamitatum nostrorum auctores
sumus. Nihil, itaq; nihil est in nos crudelius nobis. Nos, inquam, nos etiam Deo no-
lente cruciamur. Salu. de Gub. Dei. l. 8. p. 282.

warning

To the Christian Reader.

warning by our former stripes ? which (n) will be doubled, an I trebled yet vpon vs, if we still proceed. O therefore, (Christian Readers,) if you haue any sence, or feeling of our present miseries : any apprehension of our future dangers, vnder the very thoughts, and feare of which We pine, and languish : any Bowels of compassion, to your Selues, your Countrey, or Posteritie : any care at all to Remoue, Diuert, or Anticipate those heauie Iudgements, which We feare, or suffer : or to reuerse that fatall Curse of God, which cleaues to all our publike Enterprises, and Designes : any forwardnesse to regaine our Ancient Glory, Victories, and Renowne abroad : or to establish Unitie, Safetie, Peace, and welfare in our Church, or State at home : or any Cordiall, and strong Desire, to retaine Gods Word, his Blessing, Face, and Favour still among vs, which now withdraw themselves apace, as if they had no pleasure in vs : Let vs now, euen now at last, after so many warnings, and Reprimalls : so many dayes of Grace, and Mercie, so many Milde, and Fatherly Chastisements, in the midst of all (o) those Enemies, Feares, and Dangers, which hedge vs in on euery side : (though (p) Wee are almost fencelesse of them, perchance, because God meanes for to destroy vs :) abandon all our Brauery, Pride, and Vanitie ; and all these Cultures, Loue-Lockes, and Disguises, which blemish our Profession, and Arme our God, and all our Enemies against vs, to our iust destruction : If Wee will now lay downe these weapons of Rebellion, which bid defiance to the Lord of Hosts : if Wee will reforme our Heads, and Hearts, (q) which distemper all our other members, with the Flux of sinne ; and make them all vnfound : if We wil yet humble our Soules before the Lord for all our finnes, and turne our Heads, our Hearts, our Handes, our Eyes, and Feete vnto his Testimonies, without any more delays : (r) it may be there is yet a day of Grace, a time of Mercy, Peace, and Favour reserved for vs in the brest of God, and wee may yet escape those sad, and fatall Iudgements, which God now threatens, and we feele, or feare : But if we still walke on, as in a progresse, in the Effeminacy, Pride, and Vanitie of our

n. Dem crudelium vrit,
Quos videt inuitos succubuisse sibi, Tibull. l. 1. Eleg. 8.
o Magni inimicorum circumdamur agminibus : hostium plena sunt omnia. Hier.
Tom 1. Epist. 22. cap. 1.
p Super quippe infunditur, vt perditio subsequatur : Cum enim completi iniquitatum suis quis meretur vt pereat ; prouidentia ab eo tollitur, ne periturus eum : dat. Salu. De Gub. Deid. 6. p 234.
q Morbido enim capite, nihil sanum est : neq ; vllum omnino membrum offeso suo fungitur, vbi quod est principale non consistat : Salu. de Gub. Deid. 7. p. 234.
r Zeph. 2. 3. Ionah. 3. 8. 9. 10

To the Christian Reader.

Admund-
na gaudia, &
temporalia bo-
na multitudo
procluius est.
Et quamuis in-
certum, cadu-
cumq, sit quod
cupitur, libe-
rum tamen sus-
cipitur labor
pro desiderio
voluptatis, qui
pro amore vir-
tutis: ita
cum innumeri
sunt, qui visi-
bilia concupis-
cant: vix in-
meminuntur, qui
temporalibus
aterna prapo-
nant. Leo de
Quadrages.
Serm. 11. c. 1.
2 Qui benefi-
cium non intelli-
gitur, vel pla-
giu intelliga-
tur. Cyprian.
Tract. 2. con-
tra Demetria-
dem.
3 Ier. 15. 1. 2.
Ezech. 14. 14.
14. 18. 20.
Luke 13. 1. 5.
Leuit. 26.
Deut. 28.

Lines, or in the stubbornesse of our hard, and gracelesse
Hearts, from euill, to worse, heaping vp sinne, to sinne, with-
out all stinte, or measure, (s) as Wee doe: Let other men
expect, and hope what good they will; I for my owne part, can
Prognosticke nothing, but our finall ruine. For if wee still
goe on in sinne, in despite of all Gods Iudgements, or (r) ouer-
commning Fauours: God will, he must, proceed in wrath,
and vengeance: so that (u) though Moses, Daniel,
Noah, Samuell, Iob, and Abraham, should stand before
him in the gappe, to diuert his Indignition, Wrath,
and Iudgements from vs, yet his minde could not be to-
wards vs, but hee will cast vs out of his sight; and send
vs out to Death, to Sword, to Famine, and Captiuitie
without Redemption, till we perish. O therefore hearken,
and Repent betimes, that so iniquitie may not prooue your
ruine. And if you would bee rescued from Gods Iudge-
ments, (especially from that fatall, and deforming sicknesse
of the Poxe: which God hath now certainly sent vpon vs,
but especially, vpon our Gentrie, who are most visited, and af-
*licted with it, * as hee did vpon the hautie Daughters of*
Zion, for our excessiue Pride, and ouer-curious decking of
our Faces, which steale away our Hearts, our Thoughts, and
Time from God, and better things:) or else indured in his
Fauour: then wash, your Heads, your Hands, and (x) Hearts
from all their Vanities, Pride, and Wickednesse, that
you may be saued: (y) Antidotes will profit nothing, as
long as they are besprinkled, with Poyson: all our Wisbes,
Teares, and Prayers, or the Supplications of others of Gods
dearest Children for vs, cannot auail to helpe, to succor, or
doe vs any good, as long as they are empoysoned with our sinnes:
(z) If wee regard but any iniquitie in our Hearts, (much
more when wee practise nothing but Sinne, and all excesse of
Pride, and Vanitie in our lines,) the Lord will not heare
vs: (a) yea, though wee make many Prayers to him,
and adde Fasting to our Prayers, to make them more a-

** Iſay 3. 16. 17. 24. x Ier. 4. 14. y Quid prodesse poterit Antidotum cui superfundi-*
tur venenum? Salu. de Gub Dei, l. 5. p. 148. z Psal. 66. 18. a Iſai. 1. 25. & 50.
3. 4. Prou. 1. 24. 33.

To the Christian Reader.

unleivable; yet, hee will not regard, but quite reiect vs :
 (b) his Soule shall haue no pleasure in vs. *O turne you,*
turne you, therefore from all the Sinne, and Euill of your do-
ings : from that abundance of Idlenesse, and superfluitie of
Pride, and Vanitie which hath ouerspred our Nation : from all
those Antique, Effeminate, (c) Deforming, Strange, and
Unchristian Attires, Fashions, and Disguises, which trans-
forme vs into sundry Monsters, and almost deprive vs of our
Naturall, and Humane shapes : that so wee may cloathe our
selues with Iesus Christ, (d) who will neuer comply, nor
suite with such Attires, or those who are deuoted to
them. And if we will be Pranking, and Tricking up our selues,
let vs deuote our Thoughts, our paines, and Time, to the inward
Culture of our Immortall Soules, which now lye quite ne-
glected, whiles our Hairie excrements are so much adored.
These Soules of ours, which now we so much vnderalue, as to
preferre the very vaine Vanities of the World before them ;
are the Spouse, and Loue of Christ : the very Palace, and
Temple of the Sacred Trinitie : the very Wealth, and totall
Summe of all we haue : O then, let vs cloathe, and deske these
Soules of ours, with the robes of Iesus Christ his Righte-
ousnesse : with (e) the cloathing of wrought Gold ; the
raiment of Needle-Worke ; the transplendent Iewels, and
Pearles of Grace, and with the whole Wardrobe, and Cabinet
of Heauen ; that so wee may euen ransish the very Heart of
Christ, (f) and make him sicke of Loue : And if we will
needes adorne our bodies too : (g) let vs Paint our Faces
with the candor of Simplicities, and Vermilian-blush of
Chastitie : and our Eyes with Modestie : let Silence, or
Holy conference, bee the ornament of our Lips ; the
Word of God our Earrings, and the Yoake of Christ our
Necke-bracelets : Let vs submit our Heads to Christ,
and then they are sufficiently, adorned : Let our hands
bee busied with the Distaffe, or some other honest im-
ployment, of our generall, or speciall callings : and our
Feete shod with the preparation of the Gospel of Peace :
which makes them more rich, and louely, then if they

b Mal. 1. 10.
c Meretricii
enim pilorum
plexus & ca-
tenarum nexu
deformes red-
duunt. Clem.
Alex. Paedag.
l. 3. c. 11.
d Serico &
purpura indu-
ta Christum in-
duere non pos-
sunt. Cypr.
De Habitu.
Virg. Prolici-
amus ornamen-
tu terrena si-
culestia opta-
mus. Tertul. de
Cultu. Fem.
c. 9. 10.
e Psal. 4. 5. 13. 14
f Cant. 2. 5.
& 5. 8
g Proditte vos
sam medica-
mentis & or-
namentis ex-
structa Aposto-
lorum, sumen-
tes de simplici-
tate candorem
de pudicitia
ruborem ; de-
picta oculos ve-
recundia : &c.
Tertul. de
Cultu. Fem.
c. 9. See Cypr.
de hab. Virg.
Clem. Alex.
Paedag. l. 2. cap.
22. l. 3. c. 11.

To the Christian Reader.

were clad in Gold: Let vs cloathe our selues with the Silke of Honestie, the Laune of Sanctitie, and the Purple of Chastitie: Taliter pigmentata Deum habebitis amatorem: So shall our God bee inamored with vs, and attuned towards vs: so shall his Iudgements bee diuerted, his Favour regained, his Mercies enlarged, his Gospel continued, our Foes subuerted, our Church reformed, our Kingdome established, our Grievances redressed, our Feares remooued, our Peace prolonged, and our Soules eternally saued, (h) in that Great, and terrible Day of the Lord, wherein the loftie lookes of Man shall be humbled, and the hautineffe of Men shall bee bowed downe, and the wrath of the Lord of Hosts, shall rest vpon euery Proud, and Loftie person, who is high, and lifted vp, to bring him low, that the Lord alone, may be exalted in that day.

Now this Lord, and God of Blessing, Blesse this poore Treatise, to the Soules of many, which I haue presumed for to publish, not out of any Singular, or Nonellizing Spirit, (as some may chance to thinke; because it treates of such a Subiect; in which none else haue ener trauelled to my knowledge:) or out of any Vaine-glorious humour of purchasing applause from others, or venting of my owne conceites: but out of a sincere, and true desire, of confining English-men, and such as beare the name of Christians, to English, (i) and true Christian Fashions, and Attires: to stop the ouer-flowing Sinnes, and Monstrous vanities of these our Times, (which farre exceed all former Precedents; and finde either none, or little publike Opposition:) and so, as much as in mee lies, to turne away that blacke, and gloomie Cloude of Wrath, and Vengeance, which now hangs houerling ouer all our heads, threatening a sodaine Storm of Blood, of Miserie, Ruine, and Desolation to vs, vlesse, we thorowly, and speedily Repent: In which if I haue erred in any particular, as well I may, because I haue walked in an vntruden peth, and had no fore-steps but mine owne to follow, (though some are so Malicious to report abroad; that my Workes, they (k) are some others, not mine owne; because they haue little else to carpe against them:) I hope my good intention shall mitigate my Errors for the present: and my

Penne

b Ifay 2. 11. to 18.

h Non solum enim pudicos ac temperantes satis est esse puros, sed etiam adhibenda est opera ut quod extrinsecus est, sit ab omni reprehensione et vituperatione alienum, omni exclusa suspicionis causa: ut in summam quandam contrahatur castitas, ut non simus solum fideles, sed etiam videamur fide digni: Clē. Alexand. Pædag lib. 3. c. 11 k Hoseo verficulos feci, tulit alter honores, &c. Donatus: in vita Virgil. Maron.

To the Christian Reader.

Peene correct them, if once informed of them, for the future ; so that I neede not feare that Schoole-boys breeching for them, which, some Pedantique Cl. rikes threaten to mee ; who for all their out-side Pompe, their Doctorated, (l) or Bearded-grauntie, deserve the Schoole-boys lath, (m) perchance as well as I, who neither regard their causelesse Censures, Scoffes, and Calumnies, nor yet feare their Threates. If I have causelesly (n) stirred vp their Choller, or tongues against Mee, or my Bookes, by glancing at their Pride, Pluralities, Idleness, Nonresidencie, or Vicious Lines, (o) which are impatient of the lath, though now perchance they need it : or in that I am a Laicke onely, not a Minister, and yet presume to Write in others Silence : (whereas (p) euery Christian is in truth, an holy Priest, to offer vp Spirituall Sacrifices acceptable vnto God, by Iesus Christ : (q) to rebuke his neighbour in any wise, and not to suffer sinne vpon him ; (especially, in Dangerous, and sinfull Times, which threaten Desolation, both to Church, and State :) and (r) to contend earnestly, for the Faith of the Gospel, which was once deliuered to the Saints : as well, as Clergie men ; what euer Papist, or others mutter to the contrary :) or in that I haue displayed their Popish, and Arminian Doctrines, Plots, and Projects to the World, which they would yet keepe veiled till their ends were wrought: or blamed them, (s) for neglecting their Ministrie, and merging themselues in Secular affaires : I onely wish them so much Grace, and Wisedome, as to grow angry, and displeased with themselues, and these their Sinnes, and Errors ; that so they may in time reforme them : (t) not

with

*I Barba non facit Philosophum. Caelius Rhod. Antiqu. Lect. l. 5. c. 12. m Facinus quos inquinat, aequat. Lucan. Phars. l. 5. p. 79 Oportet vt vna pana teneat obnoxios, quos similia error inueneris implicatos. Concil. Tollit. 4. Can. 74. n Vtira carpeni, scio me offendero vitiis. Bern: ad Gul. Abbat. Apologia. * See Athanasium Constant. 8. Epistola, de necessaria Episcoporum Residentia : against this sinne. Bibl. Patrum. Tom 13 p. 487. 10. 491. o Volumus delinquere, & nolimus verberari: Salu. 2 Gub. Dei. lib. 4. p. 99. p 1 Pet. 2. 5. Reu. 1. 6. Nonne & Laici. Sacerdotes sumus? Scripsum est, nos Sacerdotes Deo & Patri suo seruis: Differentiam inter Ordinem, & plebem constituit Ecclesia auctoritas. Sed & vbi tres, Ecclesia est, licet Laici. Tertul. Exhort. ad Castitatem. c. 5. q. Leuit. 19. 17. r Phil. 1. 27. Iude 3. s Ecce iam ponit nulla est seculi actio, quam non Sacerdotes administrent. Dei causam relinquimus, ad terrena negotia vacamus. Ad exteriora negotia delapsi sumus, & aliud ex honore suscipimus, atque aliud ex officio actionis exhibemus. Curis vero secularibus intenti, tanto insensibiles inimus efficiamur, quanto ad ea qua foris sunt studiosiores videmur. Greg. Mag. Hom. 17. in Euangelia. t Malis quilibet improbus excrare legem, quam emendare mentem: malis precepta odisse quam vitia: Inter hac quid agant quibus loquendi a Christo officia mandantur? Deo displicent si tacent: hominibus si loquuntur.*

To the Christian Reader.

u *Non aduersum ordinem, sed pro ordine disputare putandus ero, dum non ordinem in hominibus, sed hominum vitia reprehendo: qua in vestris laudabilia sunt, laudo et praeco: si qua reprehendenda sunt, ut emendantur vobis, & alii amici mei suadere soleo: Hoc non est detractio:*

with mee; (u) who beare no mallice to their persons, (much lesse vnto their High, and holy Function, which I honour:) but to their Errors, Sinnes, and Vices, which I onely mention to reclaime them, not defame them: that so those Pastors, (x) whose ill examples Viti-ate, and cause their Flockes to erre, if not all Christen-dome for to suffer:) being thorowly reformed, both in Life, and Doctrine: the straying Sheepe, (*which now are* Posting after sundry Sinnes, and Vanities, and those especially, which I haue here oppugned:) might be more easily, and speedily, recalled from these wayes of Sinne, which are like to lead both them, and vs vnto destruction: and so both Sheepe, and Pastors, our Church, and State; our Zion, and Ierusalem, yet preserved, in despite of all their Enemies: Which exact, and speedy reformation, the God of Mercies grants now vnto vs all, for his Sonne, and Mercies sake, Amen.

sed attractio. Bern. ad Gul. Abb. Apologia. x Isay 9. 16. Ier. 23. 14. 15. & 50. 6. Hosea 49. Nullum puto, ab aliis magis prauitatis, quam a Sacerdotibus tolerat Deus; quando eos quos ad aliorum correctionem posuit, dare de se exempla prauitatis cernit, quando ipsi peccamus, qui compescere peccata debemus. Quanto autem mundus gladio feriat, afficitur: quibus quotidie percussioibus intereat populus, videtur. Cuius hoc nisi nostro precipue peccato agitur? Ecce depopulata vrbes, euerſa castra, Ecclesia destruita, in solitudinem agri redacti sunt. Sed nos pereuntis populo auctores mortui existimus, qui esse debuiſſemus duces ad vitam. Ex nostro enim peccato populi turba prostrata est, quia nostra faciente negligentia ad vitam erudita non est. Greg. Mag. Hom. 17. in Euangelia: Which Homily I would our Non-resistant and Secular Clergie men would study but a while.

The vnſained wel-wiſher
of thy priuate, and the
publique welfare.

WILLIAM PRYNNE.



THE VNLOVE- LINESSE, OF LOVE-LOCKES.

INfinite and many are the sinfull, strange, and monstrous Vanities, which this Vnconstant, Vaine, Fantastique, Idle, Proud, Effeminate, and wanton Age of ours, hath Hatched, and Produced in all the parts, and corners of the World; but especially, in this our *English* climate; which like another (a) *Affricke*, is alwayes bringing forth some New, some Strange, Misshapen, or Prodigious formes, and Fashions, euery moment.

Not to insist vpon those Lasciuious, Immodest, Whorish, or vngodly Fashions, and Attires, which Metamorphise, and Transforme, our Light, and Giddie Females of the Superior and Gentile ranke, into sundry Antique, Horred, and Out-landish shapes, from day, to day: which Fashions, and Attires both (b) *God himselfe*, (c) *with sundry Fathers*, and * *Moderne Authors*, haue punctually con-

Disuited & Amarus Ascetica c. 22. *Clement* in 3. *Isaia*. *Ambr. de Virg.* l. 1. l. 5. in *Luc.* c. 6. *Hier. Epist.* Tom. 1. Ep. 7. c. 3. Ep. 8. c. 5. Ep. 10. c. 2. 3. Ep. 47. c. 3. *Chrysost.* hom. 84. in *Iohā.* *Fulgent.* ad *Proham*. Ep. 3. *Greg. Mag.* hom. 6. in *Euang.* Bern. de modo bene viuend. Ser. 9. *Council Gangrense.* Can. 21. * See Mr. *Perkins* Cases of Conscience. lib. 3. Sect. 3. *Qua?* 3. Mr. *Byfelds* Sermon on 1 *Pet.* 3. 3. 4. Mr. *John Downhams* Christian Warfare, Part. 2. l. 1. c. 6. to 15. *Iohā. Fredericus*, de *Luxu vestium*. BB. *Hall* in his *Righteous Mammon*. BB. *Babington* on the 7. Command. Mr. *Stubbs* his *Anatomy of Abuses*.

B

demmed:

a *Aphrica* semper aliquid noui offert. *Plin.* l. 8. *Nat. Hist.* c. 16. *Coelius Rhod. Antiq.* Lect. l. 13. c. 13. *Munster Cosmog.* l. 6. c. 46. b *Esay.* 3. 16. to 25. *Zeph.* 1. 3. 1 *Tim.* 2. 9. 10. 1 *Pet.* 3.

34. c *Clem. Alex. Padag.* l. 2. c. 10. 12. *Tertul. de cultu Fam. lib.* *Cypr. de hab. Virg. & de Institut Virgin.* Basil. Ser. 2. in

d Ier. 4. 30.
 2 Kings 9. 10.
 Math. 5. 36.
 Ezech. 23. 40.
 c Clem Alex.
 Pedag. l. 2 c. 10
 Tertul. de Cul.
 tu Fam. c. 7. 10
 9. De Peniten.
 tia c. 10. De
 velandū Vir.
 ginitus c. 13.
 Cyr de Habit.
 Virg. Ambr.
 Hexaem. l. 6. c.
 8. de virgin. l. 1
 Hier Esai. Tō.
 1. Ep. 7. c. 3. Ep.
 3. c. 5. Ep. 10. c.
 2. 3. Ep. 16. c. 2
 Ep. 23. Aduer.
 sus Heluid. c. 9.
 Basil. Com. in
 cap. 3. Iſaia.
 c. Ep. 1. Chry.
 ſost. hom. 31.
 in Mat. c. hū.
 3. in 1. Tim. 2.
 Theod. Sin. B.
 patrum. Hist.
 c. 8. Aug. de
 Doctr. Christi.
 l. 4. c. 21. Theo.
 phylact. Enar.
 in 1. Tim. 2.
 f. Master Iohn
 Downham in
 his Christian
 Warfare, part. 2. l. 1. c. 14 Mr. Perkins Cases of Conscience. l. 1. Sect 3. Quæst. 3. Mayer
 Exposition on 1 Pet. 3. 1. Mr. Stubbs Anatomy of Abuses p. 35. to 40. Mr. Boltons Di.
 rections for our Walking with God, p. 195. 200. B. Hall's Quæst. Part. 2. Sect. 21. and in
 his righteous Mammion. g. Plotar. h. Conſigul. Precep. l. 1. Petronius Ardyfer. p. 74. &
 135. Plin nat. Hist. l. 13. c. 1. 2. 3. Ovid. de Arte Amandi. l. 3. Propertius Elegiar. lib. 1.
 Eleg. 2. Quintil. Institut. Orat. lib. 8. Preemio. Xenophon. Memorabilium. lib. 5. p.
 846. 847.

demned: Nor yet to mention, that Meretricious, Execra-
 ble, and Odious Art of Face-painting, (a Vice so rife a-
 mong vs,) which (d) God himselfe, which (e) Fathers,
 which (f) Moderne Christian Authors, and (g) sundry
 Pagans, have Sentenced, and Branded; as a meere invention
 of the Devil: as an Vnnaturall, Detestable, Heathenish, Proud,
 Lascinious, Whorish, and Infernall practise, peculiar vnto none
 but audacious Whores, and Strumpets, or persons desperately
 Wicked: as a Baite, a Snare, or meere allecctiue to Inescate, and
 Inamour others with vs; as an Art that offers violence vnto
 God himselfe, in obliterating that Naturall, and lively Image,
 Forme, and Beautie, which he hath stamped on his Creatures:
 in Correcting, Changing, and Nullifying of his Worke; and
 so taxing him for an Imperfect, Bungling, or Vnskilfull Worke-
 man: in preferring those artificiall Faces, and infernall var-
 nishes, which Satan hath Portraitured, and set out to Sale; be-
 fore that Naturall, and comely Countenance, Face, and Feature,
 which Gods owne Curious, and neuer-erring Finger hath car-
 ued out vnto vs: in changing that into a Counterſeite, False,
 and fained Picture, or a Rotten, painted Statue, which he hath
 made, a Reall, Lively, Rationall, and holy Creature: and as a
 Pernicious, and Soule-denouring Enill, which without Repen-
 tance, Dammes all such as use it, to the depths of Hell, from
 which there is no Redemption: and causeth God to forget, yea,
 not to know them here; and to disclaime, and utterly renounce
 them in the day of Indgement: because they want that roy-
 all Image, and Superſcription, which Hee had stamped on
 them; which I would our Painted Iezabels, Dames,
 and Ladyes would consider, in a Deliberate, Cordiall,
 and Soule-affecting manner, for feare they seele the
 smart, and terrour of it at the last: Not to insist (I say)

on these, or many such like sinnes and vanities of our female sex, which would require a large and ample volume to batter and confound them: I have resolved for the present, to single out one sinful, shamefull, and vncomely vanitie, with which to grapple; which hath lately seized on many effeminate, loose, licentious, singular, fantastique, and vaine-glorious persons, of our masculine, and more noble Sex: to wit, the nourishing and wearing of vnnaturall, shamefull, and vnlovely *Lockes*, or *Loue-lockes*, (as they stile them) which now begin to grow into a (h) common, approoued, and receiued fashion, or vse among vs.

These Loue-lockes, or Eire-lockes, in which too many of our Nation haue of late begun to glory: what euer they may seeme to bee in the eyes, and iudgements of many humorous, singular, effeminate, ruffianly, vaine-glorious, or time seruing persons, who repute and deeme them a very generous, necessary, beautifull, and comely ornament: are yet notwithstanding, but so many (i) badges of infamie, effeminacy, vanitie, singularitie, pride, lasciuiousnesse, and shame, in the eyes of God, and in the iudgement of all godly Christians, and Graue or Ciuill men: yea, they are such vnnaturall, sinfull, and vnlawfull ornaments, that it is altogether vnseemely, and vnlawful for any to nourish, vse, or weare them. Lest this should seeme an harsh, a false, or idle *Paradox*, to *Russians*, and such fantastique persons as are delighted in them, I will here propound some arguments, and reasons to euince this true, though strange and new Conclusion.

That the nourishing, vsing, or wearing of Lockes, or Loue-lockes, is vicerly vnseemely, odious, and vnlawfull vnto Christians: and thus I prooue it.

First.

That which had its birth, its soule, and pedigree from the very Deuill himselfe, must needes bee odious, vnlawfull, and abominable, vnto Christians.

B 2

But

h Capis esse licitū quod publicū est. Cyprianus Epist. 1. 2. Ep. 2

i Non criminosi sed criminosi sunt Paulinus Epist. 4. ad Severum.

But theſe our Loue-lockes had their birth, their ſourſe, and pedigree from the very Deuill himſelfe.

Therefore they muſt needs bee Odious, Vnlawfull, and Abominable vnto Chriſtians.

The Maior muſt bee yeelded, becauſe no good thing can proceede from him, who is all and onely euill, both in himſelfe, and all his actions, as the Deuill is: the Minor I ſhall backe and euidence, by the authority of Terullian, who informes vs: that (k) *all things which are not of God, are certainly the Devils*: But the wearing, and nourishing of theſe Loue-lockes, is not from God, (no, nor yet from any of his Saints and Children, with whom they were neuer in uſe as we can read of;) therefore they muſt needs bee from the Deuill: And that they were ſo indeed, wee haue the expreſſe authoritie, of a learned, late, and reuerent Hiſtorian; who informes vs in expreſſe tearmes: (l) *That our ſiniſter, and vnlonely Loue-lockes, had their generation, birth, and pedigree from the Heatheniſh, and Idolatrous Virginians, who tooke their patterne from their Deuill Ockew; who vſually appeared to them in ſhape of a man, with a long blacke Locke on the left ſide of his head, hanging downe to his feete*: ſo that if wee will reſolue the generation of our Loue-lockes, into their firſt and true originall; the Virginian Deuill Ockew, will prooue to be the naturall Father, and inuenter of them. And ſhall we then, who profeſſe our ſelues Chriſtians; we who haue giuen vp our names to Chriſt, and ſo ſolemnely vowed, and proteſted vnto God in our very Baptiſme: *to forſake the Deuill and all his Workes*; turne ſuch prodigious, and incarnate Devils, as to imitate the very Deuill himſelfe, in this his guiſe and portraiture, which wee haue ſo ſeriously renounced in our very firſt initiation, and admittance into the Church of Chriſt? Certainly, if the Deuill himſelfe were the firſt inuenter of theſe fantaſtique and vaine glorious Loue-lockes; this very thing doeth ſtampe ſuch an vnlonelineſſe,

k *Alterum eſſe non poſſunt niſi Diaboli, quæ Deum non ſunt.*
Terul. de Idolatria, c. 18.
De Cult. Fæm. cap. 34. 5.

l Mr. Purchas Pilgrimage. lib. 2. c. 6. Sect. 3.

lineffe, and vnlawfulneffe vpon them, as should caufe all fuch who beare the name, or face of Christians, to abhorre them: this is my first argument.

Secondly.

Admit, that this obiection should chance to faile me, (though I know not how it can well be shifted off:) yet thus I argue in the second place.

That which was, and is an Idle, Foolish, Vaine, Ridiculous, Effeminate, and Heathenish fashion, vfe, and custome, of Idolatrous, Rude, Lasciuious, and Effeminate Infidels, and Pagans, must needes bee Sinfull, and Vnlawfull.

But fuch is the nourishing, and wearing of these Lone-lockes.

Therefore they must needes be Sinfull, and Vnlawfull.

The Maior is irrefragable: because God himselfe hath exprefly Commanded all Christians whatfoeuer; (m) not to imitate, vfe, or fellow, the vaine, vnnatural, ridiculous, Effeminate, or Heathenish Customes, Fashions, Guifes, Rites, or Habits of Infidels, Pagans, Wicked, or Worldly men, but utterly to abandon and disclaime them; because Christ Iesus hath shed his rich and pretious Blood, of purpose to redeeme and free them from them:

The Minor I shall euident by sundry Testimonies: It is storied of the Effeminate, Luxurious, and Heathenish Sybarites; (n) that it was the common custome of their Citie, for their Youtbes and Pages to weare, and nourish Lone-lockes tyed vp in golden Ribbands: (o) The Ancient Germanes did vfe to weare long red Haire tyed vp in a knot, as our Lone-lockes sometimes are: The Heathenish, Barbarous, and Bloody (p) Tartars, doe vsually shauet the fore-part of their Heads to their Crownes, from one Eare to the other, suffering their Haire to grow long on the hinder part of their Heads, like to our Women, of which they make two traces, or Lone-lockes, which they tie vp behinde their eares.

The Infidell, and Idolatrous (q) Virginians, doe weare a long

m Levit. 18. 30

Deut. 12. 29,

30. Ier. 10. 2.

Mat. 6. 7. 3. 31,

32. Eph. 2. 1, 2

& 4. 17, 20. 22.

Rom. 12. 2

Col. 2. 20, 21

22. 1 Pet. 1,

14, 15. & 4, 2,

3. 2 King. 17-

15 Zeph. 1, 8,

n Ad impube-

rem vsque ata-

tem capilloru,

nudos autu re-

uinctos gestant

Athenarus Dip

nos. l. 12. c. 6.

o Marc. Epig.

Ep. 7. Seneca.

Epist. 124. Ce-

lius Rhod. An-

tiqu. Let. l. 15

c. 8. Alex ab A-

lex. l. 5. c. 18. 19

p Matthias a

Michou de

Sarmatia Asi-

ana. c. 7. Boem.

de Mor. Geat.

l. 2 c. 10.

Guaguinus

Rerum Polen.

Tom. 2. p. 722.

q Purchas

Pilgr. l. 8. c. 6.

Sec. 3.

long Loue-locke on the left side of their Heads (as our English Russians doe) in imitation of Ockens their Deuill-god: Whence it was, that a Virginian comming into England, blamed our English men for not wearing a long locke as they did: affirming the God which wee worship, to bee no true God, because hee had no Loue-locke, as their Deuill Ockens hath. The (v) Heathenish, and Pagan Inhabitants of Dunbar he doe cut their Haire, leauing only two curled Lockes hanging downe from their Temples, which they tye up vnder their Chinnes: Which Eare-lockes, the Author styles a pestilent custome: (s) In Mexico there was a Monasterie of young men, who shaued the former part of their Heads, letting the Haire on the hinder part to grow, about the breadth of foure fingers, which they tyed up in trusses: The (t) Maxyes did vse to pole the left side of their Heads, (as our Loue-locke wearers doe the right,) suffering the Haire on the right side to grow long, in nature of our Loue-lockes. (u) The Priests of Sybil, called Curetes, the Etruscians, Arabians, Ionians, Assyrians, and Muehians, did vse to pole the forepart of their Heads, lest their Enemies should take hold of their Haire; and so gaine aduantage of them in their Warres: leauing their Haire long behinde. (x) Musonius in his Booke de Tonsura. makes mention of some Pagans, who did not pole all their Head alike, but did cut their Haire somewhat short before, and let it grow long behinde: This (saith hee) though it may seeme to bee somewhat comely, yet it hath much deformitie in it, neither doeth it any whit differ from the culture, and elegancie of Women: for they doe plaite some parts of their Haire; other parts of it they suffer to hang downe at length, and the rest they dresse after another fashion, that they may seeme more beautifull. In like manner men who are thus polled, bewray that they desire to seeme faire to those whom they study to please, whiles they cut away some of their Haire, and compose the rest in such a manner, as may make them seeme more beautifull among Women and Children, whose praise they doe affect: which

† Peter Martyr, Indian, Histor. Decad. 7. cap. 2. p. 252.

‡ Acost. l. 5. Mist. Ind. c. 16.

† Alex. ab Alex. l. 5. c. 18. Herodotus lib. 4. Sect. 125.
‡ Alex. ab Alex. lib. Plutarch. Thescus. Polid. Virgil. De tuenatorum, l. 3. c. 17.
§ Bokington in his Notes on Numbers cap. 6. vers. 4, 5.
¶ Stobaeus de In-temperantia Sermon 6. Fol. 614.

Which is an Effeminate, Womanish, Voluptuous, and Vnmanly thing: A worthy censure of a Pagan on these Effeminate, and Lasciuious Loue-lockes, which should cause all Christians to abhorre them. And to conclude this proofoe: The (y) Idolatrous Chinians, Persians, and Dacians, though some of them shauē their Heads full often, yet they leaue a Locke, or Tuft of Haire vpon their Crownes about two foote long, that thereby they may bee more easily carried into Heauen after their death: A very substantiall and worthy reason for the vse of Loue-lockes, if men might be carried vp to Heauen by them, as these Idolaters & Mahometans dream: whereas in truth, they serue for no other purpose, but to giue the Denuill holdfast, to draw vs by them into Hell: a fitting place for such vaine, Effeminate, ruffianly, Lasciuious, Proud, Singular, and Fantastique persons, as our Loue-locke wearers, for the most part are: You see now by these precedent Histories; that the nourishing, vse, and wearing of these vnlovely Loue-lockes, was common among Idolatrous Infidels, and Vaine, Effeminate, Barbarous, Vnciuill, and Lasciuious Pagans, whose Custome, Guise, and Gracelesse fashions, no Christians are to imitate: and for my owne part, I neuer heard nor read as yet, that they were euer worne, vsed, or approoued by any Sincere, Sober, Graue, or godly Christians in former ages: Wherefore it must needs bee a shame, if not a sinne for vs who beare the habit and name of Christians, to deniate from the vse and custome of our Countrey, and from the patternes, and practise of the (z) Saints in former ages, in taking vp these Vaine, Effeminate, Lasciuious, and vnnaturall Loue-lockes, in imitation of these Rude, these Barbarous, Effeminate, Idolatrous, and Gracelesse Pagans, whose Guise, whose Wayes, whose Fashions, Rites, and Customes, no Christians are to follow.

Thirdly.

If these two arguments will not conuince our Loue-locke

y Purchas Pilgrimage l. 4. c. 19. Alexand. ab Alex. Gen. Dierl. 5. c. 18. Gotardus Hist. Ind. Orient. ca. 52. Massau Ind. Hist. lib. 6. p. 270.

z Alienum est a Catholica Ecclesia, & a pradicacione Apostolorum, coma extensa. Vir enim, inquit, non debet putrire coma, cum sit imago ac gloria Dei, Epiphan. cont. Hæres. l. 3. T. 8. a. Hæz. 80.

locke wearers, then let them hearken to a third, from which there can be no evasion.

That which is contrary to the very Word of God, and Law of Nature, must needs be Euill, Sinfull, Vnlawfull, and Abominable.

But the nourishing, and wearing of Loue-lockes, is contrary to the Word of God, and Law of Nature.

Therefore it must needs be Euill, Sinfull, Unlawfull, and Abominable.

The Maior no man dares controule, vnlesse hee will Atheistically condemne both God and Nature too: the assumption I shall prooue in both particulars: First I say, that the nourishing, or wearing of Loue-lockes is contrary to the very Word of God: as is manifest by Ezech. 44. 20. compared with Leuit. 19. 27, and 21. 5. *They shall not shane, nor round, nor make bald their heads, nor suffer their Lockes to grow long, they shall onely pole their Heads, and by the 1. Cor. 11. 14. Where the Scripture, and Nature it selfe informe vs: that it is a shame for a man to weare long Haire: Now those who weare, or nourish Loue lockes: they doe not pole their Heads: they weare long Haire; and they suffer their Lockes to grow long: therfore they expressly oppose, and contradict the word of God. If any now reply, that these Scriptures extend not vnto such as nourish Loue-lockes, but to such as nourish all their Haire, suffering it to grow out vnto its full and largest length; as the (a) Massalian heretiques, (who are therefore taxed by Epiphanius:) the (b) Lacedemonians by reason of Lycurgus his Law and direction: Who thought, that long Haire would make those that were comely, more beautifull: and those who were deformed, more terrible to their Enemies: the (c) ancient Romans, till sauve hundred fiftie and foure yeeres after the building of Rome: the (d) Lyceans: the (e) Argiues, or*

a Epiph. contr. Harc. fol. l. 3.

Tom. 2. Har. 30

b Zenophon:

Lacedam: Res-

pub. Plutarch.

Lysand. et Apo

thegmata. He-

rodori Clis. p.

33. Scobani Ser-

mo 44. Arist.

Rhetor: l. 1. c.

9. Boemus de

Mor. Gent. l. 3.

c 3. Calini

Rhod. Antiqu.

Lib. l. 15. c. 8.

c Alex. ab A-

l. 5. c. 18. Poli-

dar. Virgil. de

Inuent: rerum

l. 3. c. 17. Plin. Nat:

hist. l. 7. c. 55.

d Alex. ab Alex. l. 5. c. 18.

e Herod. Clis. pag. 17.

Platonis Phadon:

Chrysoft. Hom. 16. in 1 Cor. 11.

Alex. ab Alex. l. 5. c. 18.

Missaeus

hist. indic. h. 6. p. 274. Synefimi Caluitis Encomium.

Gracians,

Grecians, (f) Germans, (g) French men, (h) Pantingalls, (i) Arabians, (k) Scythians, (l) Parthians, (m) Cumeans, (n) Indians, (o) Hispanolians, (p) Mexican Priests, (q) Plesconians, (r) Waymeeres, (t) Sutuans, (u) Hagarans, (x) Assyrians, (y) Thracians, (z) Seres, (a) Iberians, (b) Basserani, (c) Anians, (d) Pigmies, (e) Ginneaus, (f) Chineans, (g) Malucckians, (h) Iapanites, (i) Nariamans, (k) Chicoranes, (l) Ancient Brittons, and other (m) Idolatrous, Barbarous, and Heathenish Nations of Moderne and Ancient times; together with some (n) particular men, are Recorded to haue done; and not of those who onely suffer a little part, and parcell of their Haire to grow long, cutting the rest as others doe:

To this I answer first; that the same law which prohibits the nourishing of the whole, doeth virtually, nay, positively disallow the nourishing of any part: because euery part is actually included in the whole; therefore these Scriptures doe condemne all such, as nourish onely their Loue-lockes, as well as such as suffer all their Haire to grow long: Secondly, I answer; that these

k *Aristot. de Generat. Animalium lib. 5. cap. 30. Arhenau Dipnos lib. 12. c. 8. Seneca Epist. 124. Alex. ab Alexand. l. 5. cap. 18. l Alex. ab Alexand. lib. 5. c. 18.*
m *Dionis. Halicarnas. Rom. Antiqu. lib. 7. cap. 1. n Solinus Polyhist. cap. 65. Ctesius Excerpta Histor. apud Herodotum. pag. 582. Boemus lib. 2. cap. 8. o Peter Martyr Indian Histor. Decad. 7. cap. 10. pag. 276. p Asoffa, Indian. Histor. lib. 5. cap. 20. pag. 403. Purchas Pilgrimage lib. 8. cap. 12. q Matthias a Michou. Sar-misia Europ. lib. 2. cap. 4. pag. 479. r Purchas Pilgrimage, lib. 9. cap. 4. s Tacitus de Moribus Germanorum. cap. 12. Boemus lib. 3. cap. 15. t Byerlincke Chronogr. pag. 18. u Herodotus Clis. pag. 79. Boemus lib. 2. cap. 3. x Aristot. de Generat. Animal. lib. 5. cap. 3. Horace Epod. lib. Epod. 5. y Epiphanius Compend. Doctr. de Fide Cathol. pag. 910. z Alex. ab Alexand. l. 1. c. 18. a Strabo Gregor. l. 11. b A'ossia. Navigatio. c. 65. c Ctesius Excerpta hist. p. 582. d Ouid. Tristium l. 5. Eleg. 10. e Gotardus hist. India Orient. c. 51. 52. Massau Ind. hist. l. 6. p. 252. 270. Purchas Pilgrimage l. 4. c. 19. f Massau hist. Ind. l. 5. p. 218. g Massau Selebst. Epist. ex Ind. l. 2. p. 110. h Peter Mart. Ind. Hist. l. 8. Dec. 1. p. 45. i Idem Decad. 7. c. 2. p. 251. k Caesar de Bello Gall. l. 5. p. 83. Boemus l. 3. c. 25 l See Purchas Pilgr. l. 5. c. 8. 17. l. 3. c. 4. Plin. Nat. hist. l. 2. c. 2. l. 11. c. 17. Gotardus c. 47. Alex. ab Alex. l. 5. c. 18. m See Heliodorus Aethiop. hist. l. 2. p. 81 82. Bustoquius Famul. Epist. Ep. 1. p. 12. Ep. 4. p. 249. Purchas l. 5. c. 5. Diego. Luper l. 4. Carneades p. 251. l. 8. Empedocles p. 517.*

C

Scriptures

Scriptures admit of no apporciament: for they command men to *pole their Heads*, not part of their Heades; and *not to suffer their Lockes to grow long*: in the number of which Lockes, these Loue-lockes are included, especially since this Precept is a vniuersall Negative: Loue-lockes, are Lockes: they are long Haire, which is a shame to men that wear it; therefore they are vndoubtedly included within, and so punctually condemned by these Scriptures: Thirdly, the wearing of these Loue-lockes, is as great, (if not a greater) badge of Leuitie, Vanitie, Singularitie, and Effeminacy, as the nourishing of all the Haire: therefore both of them are equally condemned by the Scriptures:

Secondly, as the nourishing and wearing of Loue-lockes, and long Haire, beyond the ordinary, and decent length of the more Ciuill, Graue, Religiuous, and Sober ranke of men, is contrary to the Word of God: euen so it is directly contrary to the Law of Nature (o) *which no Customs can controule*: Which I prooue, first, by the expresse Testimonie of the Scriptures: (p) *Doeth not Nature it selfe teach you* (saith the Apostle) *that if a Man haue long Haire, it is a shame vnto him? but if a Woman haue long Haire, it is a Glory to her, for it is giuen to her for a couering*: the Apostle here informed vs; that the nourishing, and wearing of long Haire in men, is (q) contrary to Nature: and hee confirms this assertion, by these reasons: That (saith he) which euen by the voyce, and verdict of Nature, is a shame to Men; that which is properly, and Naturally a Womans glory: and which God, and Nature hath bequeathed vnto Women, for a speciall vse; to wit, for a (r) naturall Couering, or Vaile, and for a Badge, or Embleme of their subiection to their Husbands; must needs be Vnnaturall, and so Vnlawfull vnto Men: But the wearing, and nourishing of long Haire, (and so of Loue-lockes,) euen by the voyce, and verdict of Nature, is a shame to Men; it is the Naturall, and proper Glory of

o *Maior est natura, quam patria.* Ambr. Irenaeus, Tom. 1. p. 293 G. p 1 Cor. 11. 14

g See Chrysost. Hom. 26 in 1 Cor. 11. Ambr. de Officiis l. 1. c. 46. Theophylact. Enar. in 1 Cor. 11. accordingly, Dan. 4. 33. r See Basil. de Virginitate Vera, Tom. 2. p. 150. 151.

none but Women, to whom God, and Nature haue bequeathed it for a speciall use; to wit, for a naturall Couering, or Vaile, and for a Badge, or Embleme of subiection to their Husbands: therefore it must needs be Vnnaturall, and so Vnlawfull vnto men, euen by the Apostles Testimony: Secondly, that which Naturall, and Ciuill men doe loathe, abhorre, and vtterly condemne, euen from the very grounds and principles of Nature, must needs be opposit, and contrary to the Law of Nature: But euen naturall and Ciuill men doe vtterly abhorre, condemne, and loathe the nourishing, and wearing of these Loue-lockes, and Ruffianly, or excessiue long Haire; their very Hearts, and stomackes, doe rise vp in indignation against them, and abhorre the very sight, and thoughts of them, (as euery mans owne experience can sufficiently testifie,) and that from the very grounds, and principles of Nature, which hath stamped, and ingrauen in mens Hearts, a secret antipathie, and dislike against these Loue-lockes, and long Haire in men: Hence was it, (s) that Pope Benedi& the ninth enioyned all the Polonians upon release of Cazimir the first t their King, who had entred into Religion; to cut their Haire about their Eares, and not to suffer it to grow long: Hence was it, that (s) Theophilus the Emperour enacted a Law; that all men should cut their Haire short, and that no Roman should suffer it to grow below his necke, vnder paine of seuer whipping: Hence was it, that (u) King Henrie the first, commanded mens long Haire to be cut off (as our Iustices, and Iudges at the Assises oft times doe,) as being against God, and Natures Law: (an Iniunction which would well besit our Ruffianly times :) therefore they must needs be contrary to the Law of Nature.

Thirdly, the very Law of Nature doeth instigate, and teach all Ciuill, Graue, and Sober men, who liue vnder any Good, and Ciuill gouernment, to weare their Haire of a moderate, and decent length, and to auoid the wea-

s Guaguinus rerum Polon. Tom. 1. p. 74.

t Zonaras Annals. Tom. 3. Fol. 174.

u M. Speeds History of Great Britt. l. 9. c. 4. Numb. 34. p. 442.

ring, and nourishing of these Loue-lockes, and immoderate long Haire: What is the reason that our Nation did generally heretofore, and doeth yet for the most part, cut their Haire of a Decent, Graue, and Comely manner, without any reseruatiō of a Loue-locke; is it not more from the very direction, law, aduise, or dictate of (x) Nature, which doeth secretly informe them of the decency, and fitnesse of it, then from any binding Law, or custome of our Countrey? doubtlesse it is. If then Nature doeth teach men thus to cut their Haire: the nourishing of womanish, and long vnshorne Haire, together with the reseruatiō of these Effeminate, Fantastique, Ridiculous, and vnciuill Loue-lockes, must needs be contrary to the Law of Nature.

Lastly, that which fauours of Leuitie, Vanitie, Pride, Vaine-glory, Singularitie, Effeminacy, Wantonnesse, Lasciuiousnesse, Licentiousnesse, Selfe-conceitednesse, or the like, must needs bee contrary to the Law of Nature, because (y) these sinnes and vices are so: But for men to weare long Haire, or Loue-lockes, in any Christian, or ciuill Common-wealth (as ours is) contrary to the common vse and practise of our Countrey, doeth fauour of all these: therefore it must needs be contrary to the Law of Nature.

Now that you may know, that it is contrary to the law of God, and Nature, for men to weare, or nourish Loue-lockes, or extraordinary long Haire: consider but what the Fathers, and others haue Recorded to this purpose: (z) Clemens Romanus (if the Booke be his) enioynes men to pole their Heads, and not to suffer their Haire to grow long, least the nourishing, and perfuming of their Haire, should be a meanes to inflame their lusts, and to illaquer, or enamour Women with them: yea, hee saith expressly, that it is Vnlawfull for any Christian, or Man of God, to frizell, or frounce, to poulder or colour his Haire, to suffer it to grow long, or to sold it together, or tye it up with an haire-lace,

x *Teneunda nobis
vita esse,
quam natura
praecripit, nec
ab illa decli-
nandum.* Sen.
Epist. 122.

y *Vitia super-
uenerunt, in-
gesta sunt:
nulli nos vi-
tio natura cō-
sultat.* Seneca
Epist. 94.

z *Constit. Apo-
stol. 1. c. 41.*

lace, because it is Effeminate, and contrary to the Law of God. (a) Clemens Alexandrinus, as he doeth utterly condemn the (b) colouring, powdering, frizeling, curling, and Effeminate, and Meretricious dressing, adorning, and composing of the Haire, both in the male, and female sex: (a vice and fault to rise among vs,) so hee likewise commands men to wear their Haire of a moderate, and decent length, and not to suffer it to grow long, nor yet to binde it up in fillets like Women, as the Frankes, and Scythians doe: They saith (c) Saint Cyprian, are of the Devils Court and Pallace, not of Christs: Who transforme themselves into Women, with Womanish Haire, and so deface their masculine dignitie, not without the iniury, and wrong of Nature: a true and terrible speech, sufficient to startle all Effeminate, Hairy, Powderd, Frizled, and excrement-adoring Ruffians. (d) Epiphanius condemnes the Massalian heretiques very much, for nourishing their Haire like Women; informing them, that long Haire was contrary to the Catholique Church, and Apostolique Doctrine; Which teach vs, that a man must not wear long Haire, in as much as hee is the Image, and Glory of God: so that he which weareth long Haire, doeth dishonour Christ his Head, and sinnes against the Law of Nature, which teacheth vs; that it is a shame for a man to wear long Haire: (e) Paulinus, (f) Saint Ambrose, and (g) Saint Chrysostome, informes vs, that it is a shame, yea, a great sinne, for a man to wear long Haire at any time, because it is contrary to the order of Nature, and the Law of God; because it is given to Women by the constitution of God, and Nature, (which ought not to be violated,) for a conering, and for a badge, and token of subjection: Whence Chrysostome condemnes such, who thought (h) it no small part of their Religion to nourish their Haire: Saint Hierome, certifieth, that all such men as doe Effeminately nourish their Haire, and set it out by the Looking-glasse; (Which is the proper passion and madnesse of Women,) shall

a Padag. l. 2. c. 10. l. 3. c. 2. 3. 11.
b Pieri non potest, non potest inquam fieri, ut verum ostendas animam, qui caput habet adulterinum. Idem Padag. l. 3. c. 3.
c In domo, gis Diaboli sunt, qui capillis muliebris in famulas transfigurant, & dignitatem virilem, non sine natura iniuria debent. De Ieiun. & Tentat. Serm. Tom. 2. p. 287.
d Contr. Har. l. 3. Tom. 2. Har. 30.
e Epistola 4. ad Senerum.
f De Officiis l. 1. c. 46. De Noe & Arca. lib. cap. 7. § Comment in 1 Cor. 11.
g Rom. 26. in 1 Cor 11 hom. in Matt. 28.
h Comment. in Soph. cap. 1. Tom. 5. p. 210.

i Tom. 1. *Epist.*
Ep. 3. c. 10. *Ep.*
 10. c. 4. *Ep.* 12.
 c. 5. *Ep.* 47. c. 3.
Com. in Exech.
 44.
k See Baruch.
 6. 31.

l *Com. in 1.*
Cor. 11.
m In 1 *Cor.* 11
Enarratio.
n *Ad milites*
Temp. li Sermo.
cap. 2. §. 4.

o See Master
 Dike of the
 Deceitfulnesse
 of Mans heart.
 cap. 17. p. 185.
 Bishop *Ba-*
bingtons Notes
 on Numbers c.
 6. Sect. 2. *Sto-*
bæus Ser. 6.
De Intem-
perantia.
p Nuub. 6. 5.
 18. Iudg. 16.
 17. 19. 1 Sam.
 1. 11. *Iosephus*
Judaorum. An-
tiqu. 1. 4. c. 4.
Polyd. Virg. de
Inuentor feru.
 1. 8. c. 4. Bishop
Babingtons
 Notes on Nu-
 bers 6.
q *Babingtons*
 Notes on Nu-
 bers 3. Sect. 7. 8

 surely perish : Yea, (i) hee condemnes the wearing of long
 Haire, together with the Colouring, Crisping, Frizling, and
 Poudring of it, as a sinne and vanitie : and aduiseeth men not
 to shauē nor make bald their Heads, as the Priests, and
 Worshippers of (k) Isis, and Serapis did in former times ;
 (and as the Popish Monkes and shauclings now :) nor
 yet to suffer it to grow long, which is proper vnto Souldiers,
 Barbarians, and riotous persons ; but to cut it of a moderate,
 and decent length : (l) Primasius informes vs, that Saint
 Paul did expressly note, and taxe the Corinthians, for suf-
 fering their Haire to grow long : as being a scandalous, and
 an offensiue thing : (m) Theophylact affirmeth, that the man
 who nourisheth his Haire, is worthy of reproofe, because hee
 doeth transgresse the Lawes of Nature, and take vpon him
 the habit, and forme of a Woman, and a signe of subiection,
 against Gods owne institution ; who hath ordained him to be
 a Prince, and a Ruler : (n) S. Bernard doeth expressly con-
 demne all such (though they are Souldiers) who weare long
 Haire ; commanding them to cut their Haire, because it is
 a shame for a man to nourish it : So that by these authori-
 ties, to omit (o) others, the wearing of excessiue
 long Haire, or Loue-lockes, is directly contrary to the
 Law of God, and Nature : If you now obiekt, (p) that
 the Nazarites were to nourish their Haire, and not to suffer
 any rasor to passe vpon their heads, during the time of their
 vow, or separation : therefore men may weare Loue-
 lockes, and long Haire : Now I answer first, that the
 Nazarites had a speciall Command to nourish their
 Haire ; not continually, but till their vowes were out, and
 then they were to cut it off : but we haue now no such com-
 mand, therefore (q) we must not doe it. Secondly, they
 did nourish their Haire, out of obedience, and holy deu-
 otion vnto God : whereas men in our dayes, doe nou-
 rish their Haire and Loue-lockes, out of vaine-glory,
 pride, effeminacy, singularitie, lasciuiousnesse, and such
 like sinister, and sinfull ends : Thirdly, they during the
 time

time of their seperation, did nourish all their Haire, and not one small or little portion of it, as our Loue-locke wearers doe: Fourthly, they onely by the Law of God were to nourish their Haire, and none else: therefore, this example doeth evidently prooue; that all men else, are not to nourish, but to clip and cut their Haire: Fifthly, the nourishing of their Haire was typicall; typifying vnto vs; either Christ himselfe, or the graces, and beauty of Christ: or the Saints, and Church of Christ, as (p) some obserue: therefore wee may, wee must not imitate them, because all types are ceased now: Lastly, God himselfe commands (q) *all such as are to pray vnto him with vncouered heads, to sheare and cut their Haire: yea, (r) if a Woman will come, and pray to God with her head vncouered (as many doe) shee also is to bee shorne, because shee is vncouered: But all (s) men are to pray to God with vncouered heads, for as much as they are the Image, and glory of God, and to expresse that holy reuerence, and feare which they owe to him: (especially in the (t) House and place of Prayer, or Presence-chamber of their Lord and God, where most men now a dayes sit couered; as if they owed no reuerence, feare, nor seruice, to the Lord; or as if they came for to out-face him, and not to pray, and stoope vnto him:)* Therefore all men are to cut their Haire, and not to nourish it as the *Nazarites* did; because it is against the Law of God, and Nature: Loue-lockes, and excessiue long Haire beyond the ordinary, graue, and decent length, are both against the Lawes of God, and Nature, as I haue already proued; and will any man then be so vngodly, or vnnaturall, as still to weare and nourish them, and not to cut them off? Let *Russians*, and professed Loue-locke wearers, now at last consider this; that they transgresse the Lawes of God, and Nature. If then they are, or will bee Christians, as they professe themselves to be, let this Law of God instruct them: if they are but naturall

p *Ambros. de Virgin. lib. 3. de Spir. Sancto.*
l 2. *Præmium lib. 10. in Euāg. Luca c. 21.*
Notes on Numbers, c. 6. Sect. 6
q 1 Cor. 11, 5,
6. 7. 15.
r 1 Cor. 11. 5, 6
s 1 Cor. 11. 4, 7
t Mat. 21 13.

u. Bonarum
vnum propo-
situm est consen-
sire natura
Seneca Epist.

66. Leges na-
tura euertere
magna est im-
pudentia, &
non solum no-
biscum, sed eri-
am cum natu-
ra pugnare.

Chrylost, hom
26. in 1 Cor.

11.

x See Bishop
Halli Quo va-
diu, Sect. 21.

Mr. Balton in
his generall
Directions for
our comforta-
ble Walking
with God, p.
195. 207. ac-
cordingly.

y Psal. 119. 9.

105. Gal 6. 10.

1 Iohn 2. 6.

2 Tim 2. 16.

17. 2 Pet. 1. 19.

z Zenoph. De

Instit. Cyri.

Hell. l. 1. p. 8.

a Fawina ca-
nitiem. Cer-

manis sufficit

herbis, Et me-
lior vtro qua-

ritur arte co-
lor. Ouid. de

Arte Amandi,

lib. 3.

naturall and carnall men, let then this (u) *Law of Nature* teach them, to casheere their ruffianly Haire, and Loue-lockes for the time to come, for feare they fight against themselves & nature; & so incurre the euerlasting penalty, & censure, both of the Law of God, & Nature, at the last.

But it may bee some will here obiekt and say; that the Haire, and Loue-lockes which they weare, are supposititious, false, and counterfeite, and not their owne: therefore they violate no Law of God, nor Nature, since the long Haire they vse, is but borrowed, and aduentitious, their owne being short enough: perchance, but little or none at all.

To this I answer first; that the wearing of counterfeite, false, and supposititious Haire, is (x) *utterly unlawfull*, though it bee now so rise and common, both in our Masculine, and Female sex: First, because wee haue no Precept, no Record, no Warrant, nor Example for it in the Scriptures, (y) *Which are the only Rule wee are to walke by*: The Idolatrous and Effeminate (z) *Medes*, (not any Saints, nor Christians that we can read of,) *were the first that vsed this false, and counterfeite Haire*: therefore Christians may not vse it. Secondly, because God hath giuen euery man & woman such Haire, as is most naturall, and futable vnto them, of purpose that they should weare and vse it, and not contenne it, nor be ashamed of it: those therefore who dislike the quantitie, or qualitie of that Haire, which Gods wisdome hath assigned to them, and therefore purchase the hairie excrements of some other person, to Adorne and Beautifie their Heads with all; must needes incurre Gods Iudgement; because they taxe and censure God, and labour to correct, and change his Worke: Thirdly, because this wearing of false and counterfeite Haire, doeth alway arise from pride and vaine-glory: in that wee desire to (a) *be more beautifull, and comely then God hath made vs*: or from concupiscence, or vncleannesse, in that we seeke to inefcate, and inamour those

those with this artificiall and acquiste Haire, and beautie, which our owne naturall Haire, and feature would not mooue: or from a vaine, and sinfull leuitie of minde, wherby we desire to take vp, and follow the vaine, abominable, wicked, and worldly guises, fashions, and customes of the times, which Christians must, (a) abominate: or out of a vaine-glorious, and fantastique desire of singulartie, or differencing our selues from others: or out of an intent, or purpose to delude, and couzen others, by perswading them by this Hellish wile: that our Haire, and so our Complexions, Constitutions, and Conditions, (which are oft discouered by the Haire,) are not the same they are: or out of a cursed obstinacy, Rebellion, and Disobedience to God, and to his Lawes, or to the Counsell, Aduice, and Admonition of his Saints, and Ministers, whom wee purpose and intend to crosse, to thwart and grieue, by our Rebellious, Gracelesse, Wanton, and Vngodly liues: These I say, of some of these, are the onely true, and proper grounds, and ends, why Men or Women wear this false, and counterfeite Haire; now these are all Vnlawfull, Wicked, and Abominable: therefore, the very wearing of this ascititious Haire, must bee so too: This *Clemens Alexandrinus* knew full well: whence hee informes vs; (b) That false and counterfeite Haire, is utterly to be reiected, and that it is a very Wicked thing, to attire the head, with dead and ascititious Haire. For on Whom doeth the Elder lay his hands? Whom doeth hee bleesse? Not the Man or Woman, who are thus attired; but anothers Haire, and by it, anothers head. If then the Man bee the Womans head, and Christ the Mans: how can it but be a Wicked fact for a Woman to weare false Haire, by which shee falls into a double sinne? For they deceiue their Husbands by their excessive Haire; and they disgrace the Lord, as much as in them lies, whiles they are whoresly attired to the decent of the trueth, and accurse that head, which is truly beautifull; thus farre

D

Clemens.

a Rom. 12. 2.
1 Pet 1. 14. 15.
Col. 2. 20. 22.

b *Pedag.* l. 3.
cap. 11.

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c. De Cultu
Faminiarum
cap. 4. 5.

Clemens. Tertullian writing against the pride and vaine attires of Women, condemnes their false, and counterfeite Haire among the rest : (c) Moreover ye annex (saith he) I know not what enormities of Periwiges, and counterfeite Haire ; sometimes upon the crowne of the head like an Hat ; sometimes behind in the poll : It is a strange thing, that they thus strue against the commandements of the Lord. It is written, that no man can adde to his stature : yet you adde unto your weight, by adding Bracelets, and Bosses to your neckes : If you are not ashamed of the enormitie, yet be ashamed of the defilement ; lest thou annex to thy Christian and holy head, the excrements, or spoile of some strange, perhaps some unclean and sinfull head, that is destinated unto Hell it selfe : wherefore thrust away this bondage of attire from your fore-heads. You labour to seeme beaustifull in vaine ; in vaine doe you send for the most exquisite Tiewomen : God commands you to bee veiled ; lest any part of your heads should be seene. Would to God I wretched man could lift up my head among you in the day of Christs exaltation, to see whether or no you should rise againe, with the same varnish, painting, and head attire, which now you beare ; or whether the Angels should take you up into the Cloudes, to meete Christ Iesus as you are now attired, and sit out : If these things be good, and of God now, they would then accompany you, and inioy their places in the Resurrection : but nothing can rise againe, but pure flesh and Spirit ; therefore these things which rise not againe, neither in the flesh, nor spirit, are condemned, because they are not of God. Abstaine from damned things, for the present : Let God now finde you such, as hee shall finde you then. (d) Saint Hierome, and Saint Chrysostome, taxe all such, for Gracelesse, Carnall, and Worldly persons, who paint their faces, who frounce, and curl their Haire, or adorne, attire, and set out their heads with false, and borrowed Haire : (e) Saint Cyprian, and Paulinus, also doe the like ; therefore, by the voyce and verdict of the Fathers, concurring with the precedent reasons,

d. Tom. 1. Epist. Ep. 3. ad
Demetriadem,
cap. 5. 10. Ep.
23. ad Mar-
cellum. See
Chrysost. hom. 3.
in 1. Tim. 2.
e. De habitu
Virgin. Praef.
Epist. 4. ad Se-
methum.

reason, the wearing of false and counterfeite Haire, either in Men or Women, must needs bee sinfull and vnlawfull: Fourthly, it must needs be so, because (f) it is impossible, that hee or shee, should haue a true; a sound, sincere, and vpright heart, who hath a false, a counterfeite, and deceitfull head: A false, a vaine, or proud head, is alwayes a preface, resemblance, or concomitant of an hollow, vaine, and hautie heart. Hence was it; (g) that King Philip associating a friend of Antipaters, with his Judges, perceiuing him afterwards to colour his Haire, and Beard, remooued him from his place: affirming, that hee could not beleene, that such a one would prooue Iust, and Faithfull, in the determination of causes, who was so perfidious, and treacherous to his owne Haire: As a proud head, and an humble heart, or a lasciuious, vaine, and meretricious head, and an honest, modest, chaste, and sober heart, doe seldome, or neuer goe together: So (h) a false, a counterfeite, an artificiall, or aduentitious Head, or Face, and an Honest, Vpright, Faithfull, True, and gracious Heart, doe seldome (and if I am not much mistaken,) neuer meete, in one, and the selfe-same person. Such as the Head is, such is the Heart, there being such a mutuall, and reciprocall intercourse betwene the Head, and the Heart: that a false Heart, will quickly vitiate, and corrupt, an honest, naturall, plaine, and modest Head; and a counterfeite, and artificiall Head, an vpright, true, and humble Heart. Since therefore, the wearing of aduentitious Haire; (which the Lasciuious (i) Heathen Poet, doth much condemne in amorous Women; though many who would bee deemed chaste, and modest Matrons, are not ashamed for to weare it: euen in the very face, and presence of God himselfe, as if they meened to outbraue him;) is alwayes a badge, or Embleme, if not a cause, of a false, a vaine, a wanton, proud, deceitfull, and immodest Heart; it cannot but be euill, and vtterly vnlawfull vnto such, who practise, or pro-

D. 2

fesse

f Fieri non potest, non potest, inquam, fieri ut veram ostendat animam qui caput habet adulterinum. Clem. Alexand. Padag. l3. c.3.
g Plutarch. Apophtheg.

h Nihil sani dicere potest, qui non animum tantum gerit mendacem sed etiam caput. Alian. Varior. Hist. l.7. cap. 20.

i Alterius crines humeris insistantur vtroque, Fama procedit densissima criminibus emptis. Proque suis alios efficit are suos, Nec pudar est amisse palam. Ouid. de Arte Amandi. lib. 3.

k *Clem. Alex. Padag. lib. 3. c. 3. 11. Tertul. de Cultu Fem. cap. 4. 5. 6. Cyprian. De habitu Virginitatis lib. Hierom. Epist. Tom. 1. Epist. 8 cap. 5. 10. Epist. 7. cap. 5. Epist. 23. Chrysost. Hom. 8. in 1. Tim. 2. Sec Agrippa De Vanitate Scient. cap. 71. Master Stubbs his Anatomy of Abuses pag. 39. 40. 1 Strabo Geog. l. 15. Solinus Polyhist. c. 65. Boemus de Mor. Gent. l. 3. cap. 8. m Diodorus Sicul. Biblioth. Hist. l. 5. Sect. 28. n Boemus De Mor. Gent. l. 3. cap. 26 Plin. Nat Hist. lib. 15. cap. 22. lib. 16. cap. 37. *Julii Capitolini Verus. o Mar. 5. 16. Si quis capillos flavos ceruse elevisset, albi apparerent, sed non reuera albi essent. Platonis Lyfis. p Caduca sunt, quacunq; fucata sunt: nec fiduciam praebeant possidentibus stabilem, qua possessionis non habent veritatem. Cyprian. Epist. lib. 2. Epist. 2. Donato. q Bishop Hall's Quo vadis? cap. 21. r Calpurnii Encomium. s Moria Encomium. pag. 50. t Mentiris filios vnguents, Phaebe, capillos, Et regitur pictis sordida calua comis. Tonsorum capiti non est adhibere necessum. Rodere te melius spongia fluxe potest: Martial. Epigram. lib. 6. pag. 38.**

fesse Religion. Lastly, the (k) *Fathers*, doe with one consent auerre, the colouring of our owne *Haire* with an artificiall dye, (which is now in vse among vs, as well as among the (l) *Indians*, (m) *French*, and (n) others heretofore:) to bee utterly unlawfull, and abominable: because it doeth disapprooue, correct, and change the worke of God: because it is but a meere invention, worke, and figment of the Deuill: because it sanouresh of pride, lasciuiousnesse, effeminacy, vanitie, and selfe-seeking: and doeth as much as in it lies oppose, nay, thwart, and falsifie the very Wordes of Christ: who informeth vs, (o) that wee cannot so much as make one *Haire* of our head, white, or blacke, with all our false and artificiall dyes, which will (p) quickly fade and lose their luster, because they are but false and counterfeite. Now those who weare false *Haire*, or Periwigges, (q) or frizzled, and powdered bushes of borrowed excrement, as if they were ashamed of the head, of Gods making, and proud of the sire-womans: whether it be to follow the fashion, or out of dislike of their owne naturall *Haire*; or out of pride, lasciuiousnesse, vanitie of mind, affectionate beautie, or the like: or else out of a desire to couer, and conceale their baldnesse, (for which (r) *Synesius*, (s) *Erasmus*, and the (t) *Port iere*, and utterly condemne them:) doe offer as great violence, and iniurie to the worke, and Wisdome of God, and to this speech of Christ, as those that colour, powder, paint, or dye their *Haire*: therefore they must needs offend God in it: and so by consequence, the wearing of false, and counterfeite *Haire*, or Loue lockes, must needs bee euill. But admit that it

were Lawfull, either for men or women, to weare this borrowed, false, or apposititious Haire, which I can neuer grant: yet for men to weare it of an excessive length, must needes bee euill: As men who weare false Haire, or Periwigs, doe commonly affirme, (x) and sweare them to be their owne, (perhaps, vpon this euasion, that they haue paid well for them:) and would haue all men deeme them for their naturall, and native Haire; so they ought to weare them of the same proportion, length, and fashion, as if they were their proper Haire, without the reseruatiō of a Locke: because the rules for naturall, must regulate, and square out the length of artificiall Haire. So that a man must neither weare a naturall, nor artificiall, borrowed, or aduentitious Locke, because it is contrary to the Word of God, and Law of Nature: which is my third, but not my meanest argument, against these Loue-lockes.

Fourthly.

That which is an ordinary, and common Badge, or Embleme of Effeminacy, Pride, Vaine-glory, Lasciuiousnesse, Inciuilitie, Licentiousnesse, and Deboistnesse: must needes be Odious, Vnseemely, and Vnlawfull vnto Christians.

But the wearing and nourishing of these Loue-lockes, is an ordinary, and common Badge, or Embleme of Effeminacy, Pride, Vaine-glory, Lasciuiousnesse, Inciuilitie, Licentiousnesse, and Deboistnesse.

Therefore it must needes be Odious, Vnseemely, and Vnlawfull vnto Christians.

The Maior is irrefragable, because Christians are (x) to abstaine from the very appearance, and shadowes: much more from the characters, badges, and fruites of Euill. The Minor, I shall backe and fortifie: not onely by the authoritie of (y) Saint Basil, (z) Clemens Romanus, (a) Saint Hierom, (b) Saint Cyprian, (c) Clemens Alexandrinus, (d) Tertullian, and (e) Theophylact: who

u iurat capillos esse, quos emit, suos Paulus, nequid, Paulus, peierat? Mart. 11. Epig. lib. 6. Epig. 10. x 1 Thel. 5. 22 y Comas superuacuas curare, vel infalsiciū est, vel iniustorum: Nam quid ex talibus expectandum aut suspicandum, nisi lasciuia ille ornatus feminas prateriuntes inuict, aut alienū matrimonium infidetur? Basil. De Legend. lib. Gen. til, Oratio. z Constat. Apostol. 1. c. 4 a Tom. 1. Ep. 1 c. 10. Ep. 10 c. 4 & 19. c. 5. Cōment. in Ezech. 44. & in Zoph. 1. b De leu. et Tentat. Ser. c Padag. 1. 2. c. 10 l. 3. c. 2. 3. 11 d De Cultu. Fam. cap. 4. 5. c Euar. in 1. Cor. 11.

f Dipsos. 1. 12.
c. 6. 7. 9. 10.
g Portem vocemus, cuius
horrentes coma
maduere nar-
do? Hercules
Furens.
h Dionis. Hal-
licarnas. Rom.
Antiqu. 1. 7 c. 1
i Effeminati
omnes fucato
coma nitore
gaudent: ac
palam quidam
si quis in lupa-
nari praefant:
quasi hoc max-
ime modo mu-
liebre genus
imitari pos-
sint. Non ve-
ro adolescentē
Pathicorum
modo mulie-
bria appetentē,
capillis signifi-
candum. Synec-
sius: Caluitij
Encomium.
k Summo apud
imperios co-
ma in prae-
est. Ibid.
l Non oportet
solum a vetitiis
abstinere, sed
etiam a con-
cessis, quando
fuerit Scand-
alum. Chry-
ost. Hom. 26
in 1 Cor. 12.
i

taxe and censure such as weare long Haire, for Effeminate, Proud, Vaine-glorious, Lasciuious, Vachast, Intemperate, Deboist, and Riotous persons; because their very Haire, discover, and proclaime them to be such: But likewise by the testimonie of *Athenas*, (f) who obserueth this as a badge of effeminacy in the *Sybarites*, *Iapiges*, *Samiens*, and *Colophonians*, that they wore long Haire, and that they suffered their Pages, and Children to weare Lockes, which they tyed up in golden ribbands: by the suffrage of (g) *Seneca* the Tragedian: who auerreteth; that none can stile him a valiant man, whose long staring Haire is bedewed with spicknar: and by the practise of *Aristodemus* the Tyrant: (h) who when he would Effeminate the *Cumaens*, for feare they should rebell against him: enioyned them to non-rish their Haire, and to bind it up in trusses or fillets like Women. Long haire then (much more the nourishing of a Frizled, Poudred, and fantastique Loue-locke) must needs be an (i) Embleme, and Ensigne of Effeminacy, Lasciuiousness, and Vaine-g'ory. And doeth not our owne experience testifie as much? What Wise, what Graue, what Religious, or Iudicious man among vs is there; but when hee beholds a man that weares a Locke, will presently repute, and deeme him, either an Effeminate, Lasciuious, or Wanton person: or a Proud, a Singular, Humourous, Fantastique, or Vaine-glorious Spirit: or a Deboist, a Riotous, Licentious, and Prodiall Rus-
sian; or a (k) vaine, a shallow pated, a giddy-headed, or new-fangled Nouice: euen from this very ground, be-
cause he weares a Locke: Most that weare these Lockes, are notoriously knowne to bee such as these: wherefore men vpon the very first view deeme them such; because their Lockes describe, decipher, and proclaime them to be such. The Minor therefore must bee granted, and the conclusion too.

Fisily.

That which is Odious, (l) Scandalous, Offensine, and of

of ill report among the Best, the Holiest, the Wisest, Grauest, and Ciuiler sort of Men, (*m*) must needs bee Euill, Sinfull, and Vnlawfull vnto Christians: witnesse Rom. 12. 17. 1. Cor. 10. 32, 33. Phil. 2. 15, 16. and chap. 4. 8. which are expresse in point.

But such is the nourishing, and wearing of Loue-locke, as experience testifieth: for the Best, the Holiest, the Wisest, Grauest, and Ciuiler sort of Men, both young and old: as they condemne it in their praeface, in that they weare, and vse no Lockes as others doe; so they reiect, and censure, Loue-lockes in their Iudgements, as Vaine, Effeminate, Odious, Vnciuill, Fantastique, Lasciuious, Vnnaturall, Licentious, Humourous, and vndecent Vanities, which suite not well with Ciuill Men, much lesse with Christians.

Therefore they must needs be Euill, Sinfull, and Vnlawfull vnto Christians.

Sixtly.

That which in its very best acception, is but a meere Ridiculous, Foolish, Childish, and Fantastique toy, or Vanitie; must needs bee Euill, Sinfull, Vnlawfull, and Vnseemely vnto Christians.

But the nourishing, and wearing of Loue-lockes, in its very best acception, is but a meere (*n*) Ridiculous, Foolish, Childish, and Fantastique toy, or Vanitie.

Therefore it must needs be Euill, Sinfull, Vnlawfull, and Vnseemely vnto Christians.

The Maior is without controule; because God himselfe enioynes vs: (*o*) not to delight in vanitie; (*p*) not to follow after vaine things, which cannot profit, nor doe vs good in our latter end; (*q*) not to lift vp our hearts vnto vanitie, for they which doe so, shall neuer ascend into the hill of the Lord. For the truth of the Minor, I appeale not onely to the voyce, and verdict, of all Ciuill, Graue, Religious,

m Interest tua perfectionis et malis res, et malis pariter species deuota. re. In altero consentia, in altero fama consulu. Puta tibi non licere (est alius fortasse licet) quicquid male fuerit celebratum. Bern. de Considerat. l. 3. c. 4.

n Nihil aliud sunt, quam deliramenta inconsiderata leuitari: Laet. De Falsa Sapientia. cap. 29.
o Psal. 4. 2.
p Psal. 119. 37.
prou. 10. 3.
q 1 Sam. 12. 21
Isay 55. 2.
1 Pf. 24. 3. 4.

q Firmum est
genus proba-
tionis, quod et-
iam ab ad-
versario su-
mitur; ut ve-
ritas etiam ab
ipso veritatis
inimico pro-
betur. Titul.
de Trinit. lib.

r See Bishop
Halls Contem-
plations l. 15.
Hannu and
Danids Am-
bassadors, ac-
cordingly.

s Consuetudi-
nes patrie ni-
hil minus qua-
leges observan-
da sunt. Sto-
bus, Scr. 39.

gious, wise, and sober men; who deeme these Loue-lockes, Foolish, and Fantastique toyes, and Vanities; but likewise to the Consciences, and Iudgements of (q) such as weare these Loue-lockes, and are most of all deuoted, & inclined to them: who when they are demanded, why they nourish them; can yeeld no other true, or solid ground, or reason for it, but only this, which is far worfe then none at all: that it is only the Leuitie, & Vanitie of their mindes: or the Foolish, and Fantastique custome, Humour, and fashion of the Times, and nothing else, that mooues them to it. So that these Loue-lockes, euen in the eyes, and Iudgements of such as doe adore them most, are but idle toyes, & foolish vanities: and therefore Christians may, nay, must not vse them.

Seuenthly.

That which is a badge, a note, or Ensigne, of wilfull, and affected singularitie: a violation of the decent, laudable, and receiued fashion, guise, and custome of our Countrey: and a kinde of breach of ciuill societie among men: must needs bee odious, vnseemely, (r) Unlawfull, and unwarrantable.

But the wearing, and nourishing of Loue-lockes, is a badge, a note, or Ensigne, of wilfull, and affected singularitie: a violation of the decent, laudable, and receiued fashion, guise, and custome of our Countrey: and a kinde of breach of ciuill societie among Men.

Therefore it must needs bee Odious, Vnseemely, Vnlawfull, and Vnwarrantable.

The Maior is warranted, not onely by the grounds of State, and Pollicie: which condemne all innouations, and factious singularitie, as well in habits, fashions, manners, and attiers, as in Lawes, and Government: and deeme the (s) ancient Customes, Guises, and Fashions of a Countrey, as observable, and vnniolable, as the very fundamentall Lawes, and Statutes of it: but likewise by the rules

rules of Christianitie, and Religion: which condemne
all: (a) singularitie, strangenesse, and contrarietie, not onely
in (b) Manners, but in (c) Apparel, (d) Haire, and
(e) Gestures too; enioyning all Christians: though not
(f) to conforme themselves, to the Carnall, fad, Sinfull,
Vaine, Lasciuious, Proud, and Wanton Fashions of the World,
(g) from which Christ Iesus hath Redem'd them: Yet
as much as in them lyes, (h) to liue louingly, and peaceably
With all men; endeauouring to keepe the vnitie of the Spirit
in the bond of Loue; (i) by confining themselves to the lan-
dable, ancient, decent, comely, and receiued fashions, and
custome of the State, and Countrey where they liue; as farre
forth, as they are consonant, and not repugnant to the Law
of God, or Nature. The Minor is most cleare and euident,
by its owne light: For is not this a Badge, a Note, or
Ensigne of Wilsfull, Factious, and Affect'd singularitie,
(and so of Pride, and Selfe-conceit, (k) which are the
Nurse, and Mother of it :) for some few particular, or
private Guiddy, Braine-sicke, Humorous, Vaine-glori-
ous, and Fantastique Spirits, to introduce a new-fangled
Guise and Fashion, of nourishing and wearing Loue-
lockes, without any publike warrant, or allowance;
contrary to the Manner, Custome, Vse, and Tonsure
of our owne, or other Ciuill, Graue, Religious, Wise,
and Prudent Nations: that so they may difference,
distinguish, and diuide themselves from others of the
common ranke and Cut, * as if they were ashamed of
their native Countrey: or as if (l) they were descended
from some other Nation, or Govern'd by some other
Customes, Lawes, or Constitutions, then others of
their Countrey-men, Fellowes, Kinred, Neighbours,
and Companions are? Certainly, if this bee not Af-
fect'd, Grosse, and Wilsfull Singularitie, there is no

*4 1 Theſſ. 15.
6 1er. 3. 19.
Leuit. 18. 30.
Deut. 12. 29.
30.
e Zeph. 1. 8.
Illy. 3. 18, 20
21.
d Leuit. 15. 27
& 21. 3. 2 Sā.
10. 4. 5-7.
Cor. 11. 14.
e Ilai. 3. 16. 17
f Rom. 12. 2.
Eph. 2. 2. & 4
17. 18. 19. Col.
2 20. 21. 22.
1 Pet. 4. 2, 3.
g 1 Pet. 1. 14.
18. Reu. 19. 3-4
h Rom. 12. 15.
10 19. & 15. 3
6. 1 Cor. 1. 10.
Eph. 4. 3. Iam. 3
14. 10 18.
i 1 Cor. 10. 12
33. 1 Iim. 2. 2.
Rom. 13. 1.
7, 8. 1 Tim. 2.
12. 13. 10 17.
& 3. 8. 16.
Iustin Martyr.
Apolog. 1. & 2
Tertul. Apolog.
Adu. Gent.
k Prosper. A-
quit. De vita
Contempl. 13.
cap. 2. 3. 8.
* Pudet eos Nationis sua, quod non Germani aut Galli sint procreati, ita Patriam
capillo transferunt. Tertul De Cultu Fem. cap 4. 1 Cur frater tibi dicor ex the-
roi, & Celus genitus, Tagique cinis? An vultu similes videmus esse? Tu flexa mi-
niam, coma vagari: Hispanus ego contumax capillus. Martial. Epigram. hb. 10.
Epigram. 58.*

m Suetonii
Nero Sect. 51.
See Doctor
Hackwells A-
pologie. l. 4. c.
9. Sect. 1.

n Diarrhi hi
storia Gall. l. 5
P. 424.

o 2 Sam. 10.
4. 5.

p Pars Maxil-
larum consa
est tibi, pars
tibi rassa est:
pars vulsu
est: unum
quis putet esse
caput, Martial.
Epigr. l. 8. E-
pigr. 46.
q Herodotus
lib 4. Sect. 124.
Alexand ab
Alex. Gen. Di-
crum. l. 5. c. 18

such thing as Singularitie, or breach of Ciuill societie in the World. This *Martiall*, and *Tertullian* knew: whence, they condemne such for Singular, and Fantastique persons, who varied from the cut and Tonsure of their Countrey, as their authorities in the Margent testifie: (m) It was noted as a point of Shamelesnesse, and Singularitie in Nero, though an Emperour; that hee oftentimes wore his Haire combed backward into his poll, in an affected, and ouer curious manner, after the Greeke fashion: If this were Effeminacy, and Singularitie in a Roman Emperour, much more are Loue-lockes, in our French-English Subiects. I haue read of some (n) *Humourous*, and Singular persons in France, who came at last to be stiled Secta Rasorum, or the Sect of Shauelings: because they shaued off one side of their Beardes; (o) as Hanun shaued off one halfe of the Beardes of Dauids messengers in contempt, and scorne:) that so they might be knowne, and differenced from other men: and may not our Loue-locke wearers, (p) who pole one side of their heads, and let the other grow long of purpose to discriminate themselves from others; bee stiled a Sect, and Faction as well as they? (q) The *Maxyes*, are taxed, and noted by Historians, as a Singular, Fantastique, and Auerse kinde of people: for polling the left side of their heads onely, and letting the right side grow long, and bushie, contrary to the fashion of all other Nations: and may not our fickle, and vnconstant Englishmen, who pole the right side of their heads, and let the left grow out into Ruffianly, and Effeminate Loue-lockes, contrary to the Guise, and Fashion of their Countrey, incur the selfe-same censure? vndoubtedly they may. If a man should seriously propound this question, to any of our Loue-locke Ruffians: what are the proper, true, and genuine grounds, or motiues, that induce and moue them for to wear these Lockes, contrary to the practise, and custome of their Countrey, and of the Ciuiler, Grauer, and more Religious sort of men? their Hearts, and Consciences,

Consciencs, could giue no other answer, but onely this: that Pride, and Singularitie, are the onely grounds, and causes of it: (r) *The reason why they loathe that naturall plaine and common cut, which euery man obserues, and chuse this new one of their owne; is onely this: because they would bee singular, and somewhat different from the vulgar Crane: or because they would imitate some Frenched, or outlandish Mounseir, who hath nothing else to make him famous, (I should say infamous,) but an Effeminate, Ruffianly, Vgly, and d. formed Locke. And is not this a sure Badge, and Character, of Singularitie, and Auerfnesse: is it not a kinde of breach, of ciuill societie; and a violation of the Guise, the Fashion, and Laudible, Decenr, and approued custome of our Countrey, (s) from which we ought not for to vary, without some grand, or weighty cause:) to contemne the ciuill Cut, and ancient Tonsure of our Countrey, as if wee were ashamed of, or discontented with it; and to follow this new-fangled, (t) Horred, Strange, Mishapen, Womanish, and Outlandish Guise, and Fashion, which doeth in a manner seperate, and diuide vs from the communitie and body of our proper Nation, as if wee had no harmonic, nor communion with it; or were no limbes, nor members of it? vndoubtedly it is. Wherefore, wee may iustly say of all our impudent, Ruffianly, and shamelesse Loue-locke fosterers, (who are Odious, and blame-worthy, euen in this respect, (u) that they suite not with that whole, of which they doe professe themselves a part,) as Saint Paul did of the Jewes in a different case: (x) that they please not God, and are contrary to all men: Their very Lockes are Badges of Humourous, (y) Licentious, Pernicious, and wilfull Singularitie: they are breaches of ciuill societie, and infringments of the Tonsure, Guise,*

lib. 3. cap. 8. x 1 Theff. 2. 15. y Nulla p̄ior est consuetudo aut ipsa rebus publicis, aut familiaris, quam si unusquisque semper pro sua libidine uiuat. Dionys. Halicar. Rom. Antiqu. l. 5. Sect. 10.

r Causa prae-
cipua mihi vide-
tur huius ma-
li, vita commu-
nis fastidium.
Non oportet id
facere quod po-
pulus. Res for-
didus est tra-
ta ac vulgari
via vivere.
Seneca. Epist.

122.
Rusticum pu-
tatur omne
quod vulgare,
quod naturale
est. Hierom.
Tom. 1. Epist.
22. c. 13.

s Bishop Hall's
Contemplati-
ons, lib. 15.
Hanun and
Dauid's Am-
bassadors, ac-
cordingly.

t Horret ca-
pillu vt Mari-
num, asperu
Echinu, aut
current aper.
Horace. Epi-
d. lib. 3. Epod. 3.
u Turpis est
omniu pars suo
vniuerso non
congruent. Au-
gust. Confess.

and Faſhions, of our Countrey : therefore they muſt needes bee Euill, Sinfull, and Vnlawfull vanities, which we ſhould all renounce.

Eighthly.

That which ſerues for no Neceſſary, Laudable, Profitable, nor Decent uſe at all : that which brings in no Glory at all to God, nor good, or profit vnto Men in any kinde : muſt needes be Euill, Vaine, and vtterly Vnlawfull vnto Chriſtians; *the end and ſcope of all whoſe actions, ſhould bee the praiſe and glory of God, and their owne, or others good.* 1. Cor. 11. 30, 31, 32. 1. Pet. 4. 11.

But the nourishing, or wearing of Loue lockes, doeth ſerue (x) for no Neceſſary, Laudable, Profitable, nor Decent uſe at all, that can bee thought of. It brings no Glory at all to God, nor no good to thoſe that weare them : they are meeere ſuperfluous, vnusefull, and vnneceſſary vanities in their very beſt accepti- on : there is no good, no uſe, nor profit in them, that cuer I could heare of.

Therefore it muſt needes be Euill, Vaine, and vtterly Vn- lawfull vnto Chriſtians.

Ninthly.

That which is an ordinary occaſion, or cauſe of Sinne, and Euill, both to the Wearers, and Spectators, muſt needes be Odious, Sinfull, and Vnlawfull : witneſſe Matth. 6. 13. 1. Theſ. 5. 22. which are full in point.

But Loue-lockes are an ordinary occaſion, or cauſe of Sinne, and Euill, both to the Wearers, and Specta- tors, of them.

Therefore they muſt needes be Odious, Sinfull, and Vn- lawfull things.

The Maior needes no confirmation : the Minor, I ſhall prooue in two particulars. Firſt, that Loue-lockes are an occaſion, or ordinary cauſe of Sinne, and Euill, to the Wearers, and that in theſe reſpects. Firſt, in that

*z Quid ribi
nunc molles
prodeſt coluiſ-
ſe capillos, Sa-
peque mutui
diſpoſuiſſe co-
mau ? Quid
fuoſe ſplendente
coma redimi-
re, quid illas
Artificiuſe do-
ſa ſubſecuſſe ma-
nu ? Tibullus
Eleg. l. 1. El. 3.
Quid inuat or-
nata procedere
vita capillo ?
Aut quid O-
rentea crines
perfundere
myrrha ? Te-
peregriuū ven-
dere muneri-
bus ? Natura-
que decus mer-
cato perdere
cultu ? Pro-
pert Eleg. l. 1.
El. 2*

that they cause them to Exalt themselves, and to Triumph, and Glory in them, as if they were a Dignitie, Honour, or Advancement to them: as if they did enhance their Valour, Worth, and Beautie, and make them better then themselves, or others, in their owne retired thoughts: whence, they oft times cause their Hearts to swell with secret pride, in so much, that they doe priuily disdain, neglect, and vnderalue all such persons who either want them, or condemne them. Secondly, in that they oft times cause a prodigall, vaine, and great expence, sufficient to relieue the wants, and miseries of many poore distressed Christians, who starue for want of succour and reliefe. Much is the cost, and great the disbursements, which many lauish out vpon their Haire, and Loue-lockes. So that we cannot say as *(u) Charillus* u. Plutarch. Apothegmata. did; that Haire is the cheapest, and least costly ornament of all others, which made the Lacedemonians for to nourish it, since it is now so costly, and expensive vnto diuers: How many hundreds are there now among vs, whose heads are almost as chargeable, and expensive to them, as their backs, or bellies? whose Barbars stipend, doeth exceede their Ministers? who bestow more cost vpon their Haire, & Loue-lockes, then their Soules? who spend more weekly, quarterly, or monethly on their Hairie excrements, then they bestow Annually, on Christs poore members? how many poore Christians would those stipends, and expenses nourish, which many lauish out so largely on their Lockes, and Haire; that all their Charitie, and Bountie, turnes to excrement; being so smothered, hid, or fast intangled in their costly Haire, and Frizled Loue-lockes, that none but such as marshall, and set out their Lockes, can finde them out? this prodigall expence therefore, which these Lockes, and long Haire cause, doeth prooue them to be a means of Sinne, and Euill to those who weare, and nourish them. Thirdly, they are such, in that they cause a great mispence, and

x *Concil. Constantinop. 6.*

Can. 7. c. 96.

y *Isay 3. 22.*

27. 24. 2 *King.*

9. 30. 1 *Tim.*

2. 9. 10. 1 *Pet.*

2. 3. 4.

z *Clem. Alex.*

Padag. lib 3 c.

3. 11. *Tertul.*

de Cultu. Fem.

c. 4. 5. 6. *Cyprian de habitu.*

Virg. Basil de

Legendis Lib

Gent. Oratio

Hierom. Tom 1

Epist. 7 c. 5. Ep.

8. c. 5. 10. *Ep.*

22 c. 12. *Ep.*

21. *Chryso.*

Hom. 8. in 1

Tim. 2. Theophyl.

lib. 1. nar

rat in 1. Tim.

2. *Ambros.*

ren. Tom. 1 p.

312. *Bern.*

de considerati-

one l. 4. c. 6.

a *Agrippa de*

van. Scient c.

71. *Mr. Strus*

his Anatomy

of Abuses, pag

39. to 42. Mar-

lirat. Exposit.

in 1 *Pet. 3. 3.*

Galatam de moribus, lib.

Sir Thomas Overbury in his Character of a

Fantastique Caelius Rhod. Antiqu. Lett. l. 15. c. 8.

b *Seneca de Breuitate vita, cap.*

12. Stobaeus Serm. 6. Sed tibi nec ferro placeat torquere capillos. Forma viri neglecta

debet. O. d. de Arte Amandi. lib. 1.

losse of rich and precious Time. Many are those Peerelesse, Precious, Rich, and morning Howers, which diuers spend from day, to day, in Ordering, Dressing, Combining, Poudring, Platting, (nay, Curling, and Crisping) of their Haire, and Loue-lockes; (x) which a whole generall Councell: which (y) Scriptures, (z) Fathers, (a) Moderne Christians, yea, (b) Pagans haue condemned; as a Badge, and cleare Prognosticke of a Meriticious, Proud, Vaine-glorious, False, and sinfull Heart: as an Allectiue, Baite, and Prologue, or Band, and Pander to Vncleanness: and as an Effeminate, Vnnatural, Vaine, Lasciuious, Fantastique, Proud, Vnchristian, Heathenish, and Gracelesse practise. Much is the time, that many spend betweene the Combe and the Glasse, in Viewing, Ordering, Platting, Frouncing, Poudring, and curling of these goodly Eare-iewels, or else in dallying, and playing with them. Many there are, (I may be bold to speake it,) who spend more time, more thoughts, and paines vpon their Haire, and Loue-lockes, weeke, by weeke, then vpon God himselfe, their Soules, or Christian dueties: as if they were borne for no other purpose, but to manure, and adore their Excrements, whiles their Soules lies rotting & vterly neglected, in the very sorded ragges, and dregges of Sin: so that they are an occasion of much ill vnto them, euen in this respect. Fourthly, they are so; in that they commonly incroach so farre vpon their disordred affections, that they ouer-affect, and dote so much vpon them at the last; as not to part with them vpon any termes; but to bid bartell, and defiance vnto all, who shall dislike, or speake against them, or offer any violence, or abuse vnto them: whence it some times comes to passe, that these vnlovely iewels, are made the ground & cause, of many Fa-

tall,

tall, Tragically, and bloody Duels, Quarrels, and euent,
as some late experiments can abundantly testifie. May
I not truly say of many, that they are so inamored, and
besotted with their Lockes, that they would hazard, and
ingage their liues in their quarrell, and defence? that
like (c) the Chinians, or Indian Iaponites, they deeme it an
insufferable contumely, and capitall offence, for any to touch
them, or disorder them, much more to speake against
them, or to cut them off, which is almost as much as pre-
sent death; and that they would rather part with their
liues, then Lockes? It is (d) storied of one Clotilde, a
Queene of France, that she chose rather to haue the heads of
young Sonnes cut off, then to suffer them to be sold, or shauen,
which would haue bene an indignitie, and dishonour to them:
and are there not many now among vs, so farre inamored
with their Effeminate, and vnseemely Loue-lockes, that
they would rather lose their heads, then them? Vn-
doubtedly there are: so farre doe vanities insatuate, and
possesse mens hearts, when once they suffer their affecti-
ons to runne out vpon them. Fifthly, they are so to them,
in that they are the cause of much Effemincy, Dalliance,
Wantonneffe, Lasciuiousnesse, and Vncleannesse
in them: Whence, Saint Hierom doeth (e) oft times ad-
monish Women, to auoid, and quite decline, comatos, cala-
mistratousque iuuenes, such youngsters as wore either long,
or frizled Haire: virosque quibus Feminæ contra Apo-
stolum crines: and men of long, and womanish Haire, con-
trary to the Apostles prescript: as being Lustfull, and La-
sciuious persons: Hence was it, that (f) Painters, and
(g) Poets, when as they would Delineate, Portraiture, Dis-
ciple, or set out an Unchast, Lasciuious, Amorous, or In-
continent person of the Masculine sex, did alwayes paint, de-
scribe, and set him out with long, Effeminate, Womanish
Amorous, Curled, or Embroidered Haire: to signifie, that,

Syn. Caluiss Encomium. Stobæus Serm. 6. Clem. Alex. Padag. lib. 2. cap. 10. lib. 3. c. 2. 3. 11. Clem. Romanus Constitut. Apost. lib. 1. cap. 4. Ouid. de Arte

*c. Massani
Hist. Ind. lib.
11. p. 556. 557.
Gotardus Hist.
India Orient.
cap. 54.*

*d French Hi-
sto. y. p. 7.
e Tom. 1. Epist
8. cap. 10. c. 4.
Epist. 19. c. 3.
Epist. 22. c. 12.
Epist. 47. c. 3.*

*Seu vitare vi-
ros cultum
formamque
professor,
Quique sua
ponunt in fla-
tione comas.*

*Ouid. de Arte
Amandi. l. 3.
f Synesius, Cal-
uiss: Enco-
mium.*

*g See Tibullus
Eleg. l. 1. Eleg.
4 & 8. Pro-
pertius Eleg.
lib. 1. Eleg. 2.
Petronius*

*p. 87. Syn-
esius. Caluiss Encomium. Stobæus Serm. 6. Clem. Alex. Padag. lib. 2. cap. 10. lib. 3. c. 2. 3. 11. Clem. Romanus Constitut. Apost. lib. 1. cap. 4. Ouid. de Arte*

(b) long,

*In A Coma studi-
ofus Alutres
sunt. Homerus
enim puellarū
deceptorem co-
ma nitidioris
amantem fa-
cit: quasi ad
mulierum cor
ruptelam co-
ma exornare-
tur: & adul-
ter in ipse a-
dulatorumq;
omnium facile
princeps, in
quem probro-
sum illud co-
miciū s.s.
Etaretur. Sine-
sius, Caluitii.
Encomium.
i Numb.33.52
Isay 2.18.*

*k Concil.Con-
stantinop. 6.
in Trullo Can.
100. Synodus
Augustensis,
An. 1548. c. 28
l Scythesius ib.
Hanc decet
inflatos laxē
iacuisse capil-
los. Ouid. de
Arte Aman. l.3*

*m Nullus comatus, qui non etiam & impudicus. Synesius. Caluitii. Encomium. Cal-
m Rhod. Antiqu. Lect l 15. c.8. n Mat. 18.6,7,8. Rom. 14.13 to 23. 1 Cor. 8.7. to
14. & 10.32. 2 Cor. 6.3. See Calvin. Instit. l. 1. c. 10. Sect. 11. 12. 13. o Inter causas
malorum nostrorum est, quod vivimus ad exempla: nec ratione componimur, sed con-
suetudine abducimur. Seneca. Epist. 123. p Dociles imitantū turpibus ac pravis om-
nes sumus. Iuvenal. Satyr. 14. In hoc ruentis in deteriora seculi cursum, plures erunt
qui triboni vitium amittentur, quam qui militiū virtutem, Quintilian. Declama-
tio, 3.*

(h) long. or amorous Haire, either in Men or Women, is oft times an incendiary, a prouocation, occasion, or cause of Lust, Effeminacy, Lasciuiousnesse, and Uncleannesse in them: whence, your *(i) Curtizans & amorous Pictures*, (which the *(i) Scriptures*, and *(k) two Councils* doe utterly condemne, though they are now so much in vse among vs,) are alwayes portraitured with *(l) Haire hanging loose about their Eares*, of purpose to prouoke, and stirre vp Lust. Long Haire, and Loue-lockes then (as likewise Frizled Poudred, and ouer-curious Haire,) being oft times an incendiary, and cause of Lust, Lasciuiousnesse, Wantonnesse, Effeminacy, and Vncleannesse, both in the *(m) Owners* and *Spectators* of them, must needes be Euill, and Vnlawfull, euen in this respect. Sixty, they cannot but bee so; in that they giue offence, distast, and scandall vnto others, to whom they are a griefe, and eyefore: now this *(n) giuing of iust offence, and scandall vnto others, is a Sinne*: Therefore these Loue-lockes, are an ordinary occasion of Sinne, or cause of Euill, euen to those that wear them.

Secondly, they are such to the Spectators, & beholders of them; and that in these respects. First, in giuing an ill example to those of the more Effeminate, Fantastique, Singular, Licentious, and Vaine glorious ranke; who are *(o) oft times induc'd by their ill president, and example, (p) to imitate, and second them in this Effeminate, Lasciuious, Fantastique, Singular, Licentious, Ruffianly, Vnnaturall, and Vaine glorious guise*. Hence it is, that most men haue no other Apologic, Plea, nor iustification for the

nourish-

nourishing, and wearing of their Lockes, but onely this: that it is (q) *now the use, and practise of the times*: or that such, and such men wear them; and we are but their Echoes, Shadows, Apes, or counterpanes; and trace but their footsteps: if they would but abandon them, then wee would too, who desire to conforme our selves to their cut, and fashion: Secondly, they are such, in that they animate, and confirme others, (especially, those of the Female sex,) in their Lascivious, Effeminate, Singular, Antique, Vnechristian, and Vaine-glorious Guises, Fashions, and Attires: When (r) *women shall see men so Effeminate, Singular, Humourous, and Fantastique, as to Crisp, to Nourish, Ponder, and adorne their Haire, or nourish Love-locks: they presently conclude; that they may take more libertie, and freedom to themselves, in these, and such-like Antique, or Apish practises, Fashions, Guises, and Attires, then men may doe: whence, they turne themselves into more shapes, and formes, then (s) Proteus did: into more varietie, and change of Coloures, Dressings, and Attires, * then the Polipus bath skinner, or colours: and into so many Monsters, and wonderments of the World, being constant in nothing, but Inconstant, Vaine, Lascivious, Gracelasse, Worish, and Vngolly, Trappings, Cultures, Fashions, and Attires: (t) Which all* Gracious, Modest, Graine, Religious, Chast, and godly Christians should abhorre, as the liveries of Satan, and badges of the world. Thirdly, they are such to others; in that they administer occasion to them, to Taxe, and Censure such as wear, and nourish them, for Proud, Effeminate, Fantastique, Singular, Humourous, Vaine-glorious, Licentious, Disolute, and Lascivious persons: because the most that wear them are such; and so to haue perhaps,

si vobis cura placendi, Cum corruptos habeant secula nostra viros. Idem. De Medica, mine facies 1 See Herodotus Enterpe. Sect. 37. Ouid. Metamorph. lib. 4. & N. 2. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

q Qualia sunt publica Civitatum studia, talia etiam est privatorum vita. Qua enim unusquisque solus, aut pudore proprio, aut ab alio impeditus facere veretur: ea si more publico recipiantur, ab eo in sua voluntate aliorum exemplo & consuetudine confirmato, facilius & audacius patrantur. Dionis. Halicarnas. Rom. Antiqu. lib. 5. Sect. 10. & Sed vitare viros cultum formamque professos: Quique suas ponunt in statione comas. Pamenis quid faciet, cum vir sit levior ipsa. Ouid. de Arte Amandi. lib. 3. Nec tamen indignum sit,

Mat 7. 1.
Iohn 7. 24.
Rom 14. 23.
1 Cor. 4. 5.

x 2 Pet. 2. 7.

y *Mollities
paucorū, labe
est plurimorum
Salu. de Guber.
D. l. 7. p. 265.*

z *Ignosce mi-
hi, non facile
adducor licitū
conuenire,
quod tot illiciti-
ta parturit.
B. ru. De Con-
sul. lib 9. c. 4.*

x *Cas. Ethic.
lib. 2. c. 1.*

an vncharitable opinion of them, and to passe an hard, a rash, and heady censurē on them, euen (u) *against the rules of Charitie, and Christianitie*: which enioyne vs to hope, and iudge the best of all men, vlesse their liues extort the contrary. Fourthly, they are such to others, in that they (x) *offend, and grieve, yea, and oft distemper the Soules*, of many Deuout, Religious, Gracious, Graue, and ciuill Christians, yea, and of many Sober, Ciuill, Graue, and moderate Camall men: who vtterly condemne, and disapprooue them in their iudgments, as well as in their practise. Fifthly, they are such to others, in that they bring a scandall, and imputation, not onely on Religion it selfe, which suites not with such Idle, and Fantastique vanities, or Lasciuious guises: but euen vpon our (y) *whole Nation: which is oft times taxed of Lasciuiousnesse, Effeminacy, Leuitie, Vanitie, Inconstancy, Guidinesse, Licentiousnesse, Deboistnesse, and the like*, by reason of the Vanitie, Ficklenesse, Effeminacy, Wantonnesse, and Licentiousnesse of some few. Since therefore Loue-lockes are an (z) *occasion, and cause of Euill*, both to the Owners, and Spectators of them in all these respects, they cannot but be *Odious, Euill, Unseemely, and Vnlawfull vnto Christians.*

Lastly.

That whose maine, whose chiefe, and vtmost end is Euill, Sinfull, Vaine, and Odious: must needs bee Euill, Odious, Unseemely, and vtterly Vnlawfull vnto Christians.

But the maine, the chiefe, and vtmost end of nourishing, and wearing Loue-lockes, is Euill, Sinfull, Vaine, and Odious.

Therefore it must needs bee *Euill, Odious, Unseemely, and vtterly Vnlawfull vnto Christians.*

The Maior being cleere, and euident by its owne light, becaufe, every Natural, (a) *Morrell, or Spiritual action is denominated from its end, or object*: I shall encloare

deauour to euidence, and make good the Minor, by examining, and scanning all those seuerall, Genuine, True, and proper ends, for which men weare, or nourish Loue-lockes; which are one of these: The first end and ground, for which men weare and nourish them, is either an (b) *imitation of*, or a conformitie to the Vaine, the Wanton, Immodest, and Lasciuious, Guises, and Fashions of the Times; or of some Licentious, Ruffianly, Lasciuious, Fantastique, Humourous, Effeminate, Proud, Vnconstant, Vaine glorious, or Outlandish persons, whose Fashions, and Tonfure wee admire. Now this very end must needs bee Euill; since God himselfe Commands vs, (c) *not to conforme our selues to the Guise, and Fashion of the World, according to the former Lusts in our ignorance*: (d) *not to subiect our selues to the Rudiments, Lusts, and Ordinances of Carnall, or Worldly men*: (e) *not to walke as the Gentiles doe, in the vanitie of our mindes, according to the course, and fashion of the World*: (f) *not to liue the rest of our time to the Lusts of men, but to the Will of God*: (g) *not to be the Seruants, Apes, or followers Men*: (h) *but to bee the followers, and imitators of God, and Christ, as deere Children*: (i) *who haue Redeemed vs from off the Earth, and from among the Children of Men*: yea, (k) *and from our vaine conuersation, receiued by tradition from our Fathers*: (much more from those vpitart, and new-found vanities, to which wee are now embondaged:) to this onely end and purpose: (l) *that we should walke as Christ walked, liue as hee liued*: liuing no longer to our selues, or to our owne Deceitfull, Vaine, and Sinfull lusts, and Pleasures, but vnto Christ alone: (m) *Christ Iesus is our onely patterne, and example, and by him wee are to regulate, and square our lines, and actions*. Now Christ himselfe, (or any of his:) did neuer teach vs for to nourish Loue-lockes: they neuer left vs, either Patterne, Precept, Warrant, or Example, of these Lasciuious, and Fantastique vanities: they are but Moderne, and new-moun-

b *Nihil est facilius quam amicum imitari alium, aut statum, aut motum* Cicero De Oratore lib. 2.

c Rom. 12. 2. 1 Pet. 1. 14.

d Col. 2. 20. 21 e Ephes. 2. 2. & 4. 17. Rom. 12. 1. 14.

f 1 Pet. 4. 2. g Mith 5. 8.

h Ephes. 5. 1. i 1 Cor. 5. 19.

20. Rom. 13. 34.

k 1 Pet. 1. 17.

l I. hn. 2. 6. Rom. 14. 8.

2 Cor. 5. 15. 1 Thes. 5. 10.

m 1 Pet. 2. 21. 1 Iohn. 2. 6.

n. *Spirituali
homo omne o-
pus suum trina
quadam consi-
deratione pra-
ueniet. Primum
quidem an li-
ceat: deinde an
deceat; proinde
an expediat.*
Bern. de Con-
siderat. l. 3. c. 2.
o. *Non quod in
seculo sumus
a Deo existim-
imus, sed si quid
de seculo sceler-
um, & cri-
minibus attri-
gerimus Ter-
tul. De Spe-
ctac. lib.
p. *Honestissi-
mum est, maio-
rum vestigia
sequi, recte si
praeferant.*
Plin. Epist.
l. 5 Ep. 8.
q. *Non uni-
tando potius illi
sunt, qui sub
Christi no-
mine Gentilem
vitam agunt,
& aliud pro-
fessione, aliud
conuersatione
sestuntur.*
Hierom. Tom.
2. Epist. 11. c. 22.*

ted Toyes, and Vanities, with which the Church, and Saints of God, in former ages were not at all acquainted. Why then shall wee who dare professe our selues to bee the Seruants, Followers, Children, and Sonnes of Christ, & of his Church: add& our selues to these vaine, Lasciuious, Licentious, Effeminate, and Vnchristian guises of the World? What haue Christians to doe, or intermedle, with the Fantastique, Immodest, (n) *Unseemely, and Vngodly Fashions, Pompes, (o) or Contures of the World*, which they haue vtterly renounced in their Baptisme? What Warrant, or Example, haue they in the Scripture, to Adore, Admire, or take vp, these Ruffianly, Vaine, and Foolish Trappings, Lockes, and Guises, which few, but the very scumme of men Applaud, and Magnifie? Alas, whose steps, what patternes, doe we follow in these new-fangled vanities? Doe we imitate, and follow Christ: or such (p) *Pious, and Religious Ancestors, which walke, as Iesus walked?* Are they Religious, Humble, Chast, Discreet, or Holy men, who set and bend themselves to serue the Lord, in sinceritie, and truth of Heart? If so, then shew mee when, and where Christ Iesus, or any such as these, did euer nourish, or approoue of Loue-lockes, and then you may safely weare them. But if the persons wee imitate, are onely Idle, Vaine, Effeminate, Lasciuious, Deboist, Vaine-glorious, Proud, Fantastique, Singular, Ruffianly, or Vngodly wretches, who haue no power, nor truth of Grace within them: who make their will, and fancie, the onely rule by which they walke: (as I feare me, they will prooue all such at last.) If they are such as make no care, nor Conscience, of following Christ, or such are not likely to beare vs company in Heauen: let vs vtterly renounce their Guise, and Fashion, and withdraw our feete from all their wayes: because the echoing, and (q) *imitation of such* (which is the principall, and primary end of wearing Loue-lockes,) is meerely

ly Sinfull, Unlawfull, and Vnseemely, unto Christians.

The second end, or ground, why many weare, and nourish Loue-lockes, is a Proud, a Singular, Fantastique, and Vaine-glorious Humour: or a Desire, that others should take notice of them, for Ruffians, Rorers, Fantastiques, Humourists, Fashion-mongers, or for Effeminate, Lasciuious, Voluptuous, Singular, or Vaine-glorious persons, or men of Vitious, Riotous, and Licentious liues. Many there are, who nourish them of purpose, to Proclaime, and blaze abroad their Vanitie, Rudnesse, and Deboistnesse, to the World: that so (q) they may be admired among (r) the light and vulger sort, or censured by those of the more Religious, Wise, and Grauer ranke, as Dissolute, Ruffianly, Licentious, Rude, Vaine-glorious, and Fantastique persons, since they haue nothing else to make them noted, or knowne to the World. Now this very end, (which many of our Loue-locke owners doe intend,) must needs be odious, and abominable: because it is (s) a glorying, and triumphing in those finnes, and vices, which (t) should bee their sorrow, griefe, and shame: because it is a publishing, and proclaiming of their sionne, with impudence, and shamefulnessse, as Sodom did: which is the very highest pitch, and straine of all iniquitie; (u) and will bring certaine ruine, and Damnation to them at the last. The third cause, or end, why many weare, or nourish Loue-lockes, is an ouer greedy desire of satisfying the Leuitie, Vanitie, and Ficklenesse, of their various, and vnstable Lusts and mindes, which hurry, and poss them on to euery new-fangled, Fantastique, or Vaine-glorious guise. Now this being the ground, the cause, and end, why must men nourish Loue lockes, must needs bee Euill, * Britisht, and Vnseemely, because it sauiours of Lawlesse, and unruly Willfulnessse; which pampers the Vaine, and Sinfull humours, Lusts, and dispositions of our carnall Hearts, which

q *Gaudet laudatus ire superba comit*, Propert Eleg. l. 2. El. 1.
r *Quicquid insolitum est in turba notabile est*, Seneca controuer. l. 4. Prooem.
s *Patna leues capiunt animos*, Ouid. de Arte Amandi, lib. 1.
t *Isay 3. 9.*
u *Ier. 8. 12.*
Phil. 3. 19.
s *Ezra. 9. 6.*
tob. 4. 2. 6.
Ezech. 21. 43.
Luke 18. 13.
u *Ier. 8. 12. 13.*
Isai. 3. 9. 10.
* *Quid tam bestiale, acquomodo non inducens tibi voluntate pro lege viti, & quia non est ad quem appelleris voluntate rei, negligenter rationem t*
Non Minus delecti quam elasti animi est, vultus rationis expertem, non pro ratione sed pro libitu agere, nec iudicio rei, sed appetitu. Bern. de Considerat. l. 3. c. 4.

* Rom. 8. 12.
13. & 13. 14.
Col. 3. 5.

y See Argu-
ment 4.

z Prou. 2. 18.
19. & 12. 14.
23. 27.
a Pudicitia
Christiana fa-
ci non est esse,
verum et vi-
deri. Tertul. de
Cultu Fœn.
cap. 4.
Inter Christia-
num & Gen-
tilem, non fides
tantum debet,
sed & vita
distingueret; &
diuersam reli-
gionem per di-
uersa opera
monstrari.
Hieron. Tom.
1. Epist. 14. c. 2.

should bee (x) *Mortified, Curbed, and Restrained*. The fourth end, or ground, for which men foster Loue-lockes is the commemoration of some Mistresse, Whore, or Sweet-heart, (as they stile them,) as being a Character; or sure Testimony, of their deuoted seruice, and true affection to them: whence they were denominated, and stiled, *Loue-lockes*; because they are but Emblemes, and significations of mens Loue, to such Female, Amorous, and Lasciuious creatures, for whose sakes they did reserue, and cherish them at the first: Now this being the original, chiefe, and proper, end, of wearing Loue-lockes; it makes them Odious, Sinfull, and Abominable; because this end, and ground is such: For (y) *who will not censure and condemne all such, for Vaine, Effeminate, Lasciuious, Amorous, Vnchast, or Sensual persons; who dare to wear, and nourish Loue-lockes, against the Lawes of God, and Nature: and the Modest, Decent, Graue, and ciuill Tonsure, Cut, and Custome of their Countrey; of purpose for to please, or Humour, a Vaine, Fantastique, Light, or Worish Mistresse, Dame, or Sweet-heart? or to bequeath them at the last to some Impudent, Shamelesse, or Vaine-glorious Harlot, (the* (z) *onely Gulfe to swallow, and deuoure Soules without Redemption:)* to weare them like some Goodly, Rich, or Pretious Iewels in their Eares, as an open Herauld, Badge, or Testimonie, to proclaime those Reciprocall, Amorous, Vnchast, and Lustfull affections, which they beate one to ano her, to their disgrace, and sham: Doeth this beleeue a Christian, or a Childe of God? are these things tolerable in Carnall, Graue, or Ciuill; much more in Honest, Chast, or Gracious persons, (a) *whose very Culture, Haire, and Tonsure, should manifest, and Proclaime their Chastitie vnto the view of others? Were there ever such patternes, or presidents as these, to be found in any age, in Chast, or Modest men? in any of Gods Saints, or Children? or in the Church of God?*

Cor-

Certainly, I neuer heard, nor read as yet of any such, and I dare lay, no man else. Wherefore, let those who nourish Loue-lockes for this end, (as many doe,) and yet dare assume the name, or face of Christians to themselves, (b) *euen blush, and hide their heads for shame*; nay, vex, affl &, and grieue their Hearts, an (Soules, at the very remembrance, and thoughts of this, and all those other Vaine, Lasciuious, Odious, Scandalous; Sinfull, and Vnchristian ends, for which they weare, and cherish Loue-lockes; which conuince the very vse, and wearing of them to be euill.

If any now object (as many doe) in the defence, and iustification of these Vnlovely, Vaine, and foolish Haire-jewels. That they are an (c) *Ornament, Honour, Beautie, Grace, and Credit to them*; and hence onely is it, that they nourish them, without any other by respect.

I answer, that they are so farre from being any Ornament, Beautie, Grace, or Credit to such as owne them, that they are the very Brands, and Badges of their Infamie, and Shame: and that by the vnerring verdict, both of God and Nature, who expressly informe vs: (d) *that if a man haue long Haire*, it is so farre from being a Grace, or Ornament, *that it is a shame vnto him*: (e) *with which the Fathers*, and (f) *others doe concur*. Who dares then bee so impudently bold, or shamelessly wicked, as to estimate, or repute that for an Ornament, Grace, or glory: which God and Nature, together with the Fathers, and all Godly, Graue, and Holy men, repute, and stile a *shame*? Loue-lockes, and long Haire, beyond the Sober Ciuill, Moderate, and Decent length, of the more Religious, Graue, and Sober sort of men, are a very infamie, and shame to men; if Fathers, Christians, God, or Nature, may bee credited: therefore, they are not, they cannot, bee an Ornament, Beautie, Grace, or Credit to them; at least in the eyes of God, and Holy men, (to whom they should endeaouore to approue themselves.)

Omne malum aut timere, aut pudore, natura perdidit. Tertul. Apolog adu Gent. c Quod solum forma decus est occidere capillis, &c. Petronius pag. 88 Turpis sine frondibus arbor, & sine crine caput. Ouid. de Arte Amad. l. 3. See Apuleius Metamorph. l. 2. p. 102, 103. d 1 Cor. 11. 14 e Coma famina decus, viri dedecus; Paulinus Epist. 4. ad Sueru. Synesius, Caluitii. Encomiist. Abroscus, Primumus, Theodorius, & Theophylactus Commet. in 1 Cor. 11. 4. See Argument 4. f Scobani De Intemperantia Serm. 6. Artheneus Diapros. l. 12. c. 5. 7. 9. 10.

selues: what euer they, or other Vaine, or Gracelesse persons doe pretend. But if men should slight this Graue, & weighty Testimonie, both of Fathers, God, and Nature, as a meere vntrueth. I would demand this question of any Russian, or Vaine-glorious Gallant, who vaunts, and triumphes, in the length, and largenesse of his Locke, and thinkes himselfe much Honoured, Beautified, and Adorned by it: Whether that which euery Page, or Foote-boy, euery Groome, or Coach-driner, euery loytering Rogue, or Cheating Rooke: euery Rigged, and Raggamuffin Souldier: euery Natty, or strange-sented French-man: euery Runnagado, Light-footed, or False-handed Irish-man: or euery Sorded, Base, Deboist, and Rascall person weares: that which euery Scullian, Peasant, Cobler, Tinker; nay, euery Rogue, and Begger, which poss from Goale, to Goale, or Dore, to Dore: that which euery Man, or Woman in the World, may haue as well as hee: can bee any extraordinary Honour, Credit, Ornament, or Beautie to him? Certainly, that which euer ordinary, Base, and Infamous Varlet weares: that (g) *Which euery Man or Woman, is capable of, as well as any man; can bee no Ornament, Beautie, Grace, or Credit vnto any.* Hence was it, (h) *that Clodion the hairy, King of France, desiring to be Respected, Honoured, and Renowned for his long Haire; enacted a Law: that none but Kings, and their Children, with the Princes of the Blood, should weare long Haire, in token of command: which Law was long obserued in France.* Else, his long Haire had bene no speciall Ornament, nor Grace vnto him, if euery one might haue worne it. Now there is not the basest Peasant, Rogue, or Varlet in the World, but may weare as Long, as Great, as Faire, and Rich a Long-locke, as the greatest Gallant, or the proudest Russian: yea, wee see that Foote-boyes, Lacquies, Coach-men, Seruing-men, (yea, Rogues that ride to *Tiburne*, and the very froth, and scumme of Men,) haue taken vp this Roguish guise,

g. *vsu etiam
praisosa dege-
nerant, quoru
autem difficili
possessio eorum
gratu perfun-
dis.* Ambr.
De Elia & Ie-
iun. c. 9.
h. French Hi-
story p. 7. See
Calim Rhodig.
Antiqu. Le. 2.
lib. 15. c. 1.

guife, and Fafhion, and haue it moft in vfe, and admiration; and can thefe Lockes then be any ornament, Grace, or Credit, vnto men of Place, of Birth, and Worth; fince fuch vile, bafe, and infamous perfons weare, and take them vp in vfe? and fince there is none fo meane, fo bafe, or poore, but may as well, and freely nourifh, and referue a Loue-locke, as the very beft, and proudeft Gallant? Certainly, if Loue-lockes, and long Haire, were fuch rich, and pretious ornaments, or Beautifull, Jewels, as our Sect of Loue-locke-wearers deeme them: then euery Woman in the World, (vnleffe it bee fuch Audacious, Impudent, Shameleffe, and Mannifh Viragoes, who (a) clip, and cut their Haire, againft the Lawes of God, and Nature:) then all thofe Barbarians, and Heathen Nations, who nourifh all their Haire, and neuer cut it till their deaths: yea, euery (b) long-tailed Horfe, the Haire of whose mane, and taile, are of a far longer and larger fife, then the greateft Ruffians Loue locke:) fhould be farre more Honourable, Generous and comely, then the moft ouer-growne, Hairie, or deboitleft Ruffian, who is moft proud and hautie of his Loue-locke; becaufe they tranfcend him in the length of Haire. Since therefore Loue-lockes, and long Haire, are common vnto beafts, as well as men, fince euery Man, or Woman may weare them if they pleafe, as well as any: and fince they are fo rife and frequent among the bafe, loofer, and deboifter fort of men: I may infallibly conclude; that they add: no ornament, beautie, credit, grace, or luster vnto any, but infamie, deformitie, shame, and difrefpect, efpecially among the better, grauer, and religious ranke of Chriftians: which fhould caufe all men of worth and credit, for euer to difcard them. Secondly, if men will weare their Haire for ornament, and comelineffe fake, let them nourifh it of a moderate, Ordinary, Ciuill, Graue, and decent length, which is the moft (c) beautifull, and comely weare of all others. It (d) was a meere miftake, and error

a 1 Cor. II. 5.
b Quid capil-
lum ingens di-
ligentia comit
Cum illum vel
effuderis mora
Parthorum,
vel Germani
modo vinceris,
vel vt Scythi
folent fpar-
ri: in quoli-
bet equo denti-
or iactabitur
iuba, horribit
in Leonum cer-
nice formosior.
Seneca Epift.
124.

c Tu inuenuit
decus feruas
nec pulchrior
ille, in longa
fueris quam
breuiore coma.
Martial. Epig.
l. 9. Epig. 14.
d See Synefius
Calufter Eue-
minum, accor-
dingly.

e Plutarch. Li-
sander. & La-
con: Institut.
Arist. Rhet.
l. 1. c. 9.
Zenophon. La-
cedam. Respub:
Boetius de
Mor. Gent.
l. 3. c. 13.

f. *Discant a te
Coepiscopi sui
ornatulos pue-
rorum & comptos
adolescentes
secum non ha-
bere.* Bern. de
Consid. l. 3. c. 6
g. *Crinium co-
pia vires mi-
nuir, & quasi
e corpore exu-
git.* Philip. Lo-
uicenus Tur-
cic. hist. l. 2. c. 3.
h. *Synesius.
Calustii Enco-
mium.* Alex.
ab Alex. Gen.
Dier. l. 5. c. 18.
Plutarch. The-
sius. Polydor.
Virg. De In-
uent. rerum. l.
3. c. 11.

in Lycurgus, who (e) taught the Lacedemonian young men to nourish their Haire at the full length; because if they were Beautifull, it would make them more Amiable and comely: if Deformed, more Terrible to their Enemies: For that certainly, must be most Beautifull, and Comely, that is most suitable to Nature, to the condition of our Sex, the custome of our Countrey: and which doeth most Adorne, Commend, and Beautifie vs in the eyes of God, and of the Best, the Wisest, and Greatest part of Men: Now short Haire, or Haire of a Moderate, Ordinary, Graue, and Decent length, is most suitable, and proportionable to Nature, to the condition of our Sex, and custome of our Countrey: (to all which long Haire is contrary and auerse,) and it doeth most Adorne, Commend, and Beautifie vs in the sight of God, and of the Best, the Wisest, the Grauest, and greatest part of Men, who approoue it as the best and comeliest weare, both in their Iudgements, and their Practise; when as they (f) condemne long Haire, and Loue-lockes, both in their Iudgements, and their Practise too, as Vnnaturall, Womannish, Hatefull, and Vndecent vanities; which more deforme Men, then adorne them: (g) as things which enervate, and exhaust their strength, and Spirits: and make them not more Terrible, but more Contemptible to their Enemies: Who oft times take aduantage by their Haire to soile them, and to cut their throates, (h) as Historie doe relate; Whence, the Abantes, the Macedonians, and others whose Haire had beene an occasion of their ouerthrow in Warre; Were forced to pole, and shauet their heads before, least their Enemies should take aduantage, or holdfast by their Haire, and so put them to the worst, as they had done in former times. Loue-lockes then, or excessiue long Haire, are neither a Grace, nor Ornament to the Beautifull, but rather a Deformitie, Disgrace, and Shame: they make men not more Terrible, but more Contemptible to their Enemies, who will slight, and scorne them

as Effeminate, Sloathfull, and Vnmanly persons, and take aduantage by them: contrary, to that receiued maxime of *Lycurgus*: (which Pagans say, though *Christians* ought not to admire, because they haue surer rule and patterne for to walke by :) so that this first pretence is meerely vaine.

If any obie& in the second place; that they nourish, (yea, Frizle, Curle, Colour, Crispe, Adorne, and Frounce) their Haire, and Love-lockes of purpose to augment, or to set out their Beautie: that so they may appeare more Amiable, and Comely, both in their owne, and others eyes: which end they hope is Laudible, Good, and Iustificable.

I answer first; that this pretence is no wayes warrantable: For if wee (i) *must not doe euill in any kinde, that so good may come of it*: much lesse, may wee Curle, Die, or ouer-curiously decke our Haire, or Love-lockes, of purpose to impropoe, illustrate, or set out our Beautie; which in its very best acception, (k) *is but a brittle, momentany, fading, and inferior good*. Wee all know, that the acquiring, intending, and enhancing of comlineffe, and externall beautie, is made the common ingredient; nay, the dayly Apologie, Patronage, Plea, and Iustification of many enormous, and sinfull practises. Whence is it, that diuers iustifie, and approoue the vnnaturall, execrable, meretricious, and infernall varnishing of their Faces: together with their immodest, strange, lasciuious, vnchristian, and antique habits, fashions, and attires, (l) *which God, which Fathers, which Moderne Diuines, and Christian Authors; nay, Infidels, and Pagans haue sentenced, and doomed to the pit of Hell*? is it not from this conclusion; that they eleuate, and enhance their Beautie, and make them more Louely in their owne, and others eyes? Whence is it, that our Immodest, Impudent, and (m) *mannish Virages*, or audacious *Men-women*, doe vnnaturally clip, and cut their Haire; wearing their Lockes, and Fore-tops (as they

Obi&. 2.
Ans. 1.
i Rom 3. 8.
k. Ifay. 40. 6. 7.
Anceps forma
bonum mortali-
bus exigui
donum breue
temporis, vt
velox celeri
pede laberit.
Res est forma
fugax. Seneca
Hyppolitus
Act. 2. Forma
bonum fragile
est, quantumq;
accedit ad an-
nos, Fit minor,
& spatio car-
pitur ipsa sue,
&c. Ouid. de
Arte Amandi,
l. 2. Quali est
ista pulchritu-
do quam leuio
febricula per-
dit, & rugosa
seu est uita dis-
soluta, vt nec
fuisse putetur?
Bern. de Ordine
vite Col. 11
13. M.
l See Pag. 2. 2
m Mulieres
faminam exu-
erunt, & viro-
rum licentiam
agruauerunt.
Non mutat
faminarum na-
tura, sed vici-
um est. Sen. Ep. 93.

n *Ex famini
mutari in ma-
rem non est fa-
bulosum* Plin.
Nat. Hist. l. 7.
c. 4. *Omnia
nunc immuta-
vit luxu; ho-
mines patien-
tur muliebria,
et famina pra-
ter naturam
viros agunt.*
Clem. Alex.
Pedag. l. 3. c. 3.
*Famina virili
habitu veste
mutata, erub-
descent esse
quod nata sunt
crimes impu-
gant.* Hierom.
Tom. 1. Ep. 12.
Al which may
be well apply-
ed to our times
o *Plin. Nat.
hist. l. 16. c. 44.
Alex. ab Alex.
l. 5. c. 12.
p Acoffa. hist.
India l. 5. c. 15.
Purchas Pilg.
l. 8. cap. 12.
q Ludow. Al-
mida. Epist. ad
Soci. Iesu Ann.
1565. Massiam
Select. Epist. ex
India l. 4. p. 170
r Hierom. Tō.
1. Epist. 48. c. 3
s Surin. Tom
1 Conc p. 373.
Gratian. Di-
Ainb. 30.*

stile them,) in an odious, and shamelesse manner, as if
(n) they were really transformed, and transubstantiated into
Males, by a stupendous metamorphosis: is it not from this
Apologic, Plea, and Iustification, that they doe it onely
for Ornament, and Beautie sake? Now because I am
fallen vpon this vile, and odious practise of our women,
which is now so much in vse: I will giue you an Histo-
ricall list of sundry women in former times, who haue
Polled their Heads, and cut their Haire vpon sundry
grounds and reasons: but none of them out of Pride, or
Fashion-following as our *Viragoes* doe. Some there
were, who did cut their Haire by reason of some Religi-
ous, Idolatrous, or Superstitious order, or profession,
whiche they had taken vpon them. Witnesse, the (o) *Ve-
stall Virgines* among the Romans; who vpon their initiation
into that Superstitious, and retired Order, did shauē their
Heads, and hanged the Haire shorne off as an holy thing,
vpon a *Lote-tree* nere vnto the Altar of the Goddesse
Lucina; from whence it was called, *Lotus capillata*, or
the *Hairy Lote-tree*: Witnesse, (p) a *Monastery* of Reli-
gious Virgines in *Mexico*, who had their Haire cut:
Witnesse, (q) *Monicha* the daughter of *Sanctius* a *Japa-
nite*; who being conuerted to the faith of Christ, did cut
her Haire: Which among the *Japanites*, is a badge of a reti-
red, and Religious life, free from all worldly affaires: and
witnesse, the (r) *Ancient Nunnes* in *Egypt*, who vpon
their entrance into their holy Orders, did vse to cut their
Haire: This custome it seemes became some-what ordi-
nary among Religious persons: and therefore the
(s) *Councell* of *Gangra* in the yeere of our Lord, 324.
Canon 17. to preuent this irreligious, vnnaturall, and
vngodly practise, inacted: That if any Woman should
cut her Haire, vnder a supposed pretence of Pietie, and Re-
ligion, Which God had giuen her for a naturall vaille, and
for a remembrance of her subiection: That she should bee ac-
cursed, as an infringer of the precept of subiection: Other
women haue cut their Haire in case of necessitie, for the
defence

defence, and safegard of their Countrey : (t) In the last Carthaginian Warres, the Carthaginian Women in case of necessitie for want of other matter, did cut their Haire, (their Femenine glory,) to make Ropes, and Cordes for their Ships, and Ergins : The (u) Roman Matrons, When as Rome Was Sacked by the Gaules, and the Capitoll like to bee surpris'd, did the like, upon the like necessitie : whence the Romans erected a Temple afterwards to bald Venus. When (x) Aquilea was hardly besieged by Maximinus, their Women for want of other Materialls, did cut their Haire to make Bow-strings : So did the (y) Bizantian Women likewise, when as their Citie was besieged by Seuerus : For which act of theirs, they are all renowned to posteritie ; it being in case of absolute necessitie for the needfull defence both of their Libertie, Liues, and Countrey. Other women haue there beene, who haue cut their Haire from the practise, vse, and custome of their Countrey : Thus did the (z) Seres, (a) Tapyri, and Irish-Women vse to clip their Haire, when as their men did cherish it : Among the (b) Arimphaans, both men and Women were polled : (c) In the Region of Quicuri, the Women did vsually defalke, and clip their Haire : The (d) Brazilian Women, when as their Husbands went any long iourney, did vse to cut their Haire : (e) When any Woman was to bee Married among the Ancient Lacedemonians, their custome was, to cut her Haire close to the skinne : In (f) Bilbaun there is this custome ; that the Women poll themselves vntill they are Married, and then they let their Haire grow out at length : In (g) Trezene, the girls before their Marriage did cut their Haire, and dedicated it to Hyppolitus : (h) Among the Ancient Rusians, after any Marriage was celebrated, the Bride being ready to bee brought to her bed, had her Haire cut of, whiles she was dauncing : (i) The Che-

Strabo. Geog. 1.17. Plutar. de Aere alienor. Cal. Rhod. Antiq. Lect. 1.18. c. 12. Zonar. Annal Tom. 2. f. 80. Purchas Pil. 1.6. c.8. u Iulius capi tolinus in vita Maxim. Lect. De Falsa Relig. 1.1. c.20. Cal. Rhod. Ant. Lect. 1.18. c.12 x Iul. Capitol. Maximinus et Balbinus pag. 272. 302. 307. y Zonaras Annal. Tom. 2. Fol. 103. z Epiphan lib. 2. contr. Heres. Cypend. Doctr. Eccles. Carthol. pag. 910. a Strabo. Geogr. 1.1. Alex. ab Alex. 1.5. c.18. b Salinus Paphl. cap. 27. Plin. Nat. hist. lib. 5. c.13. c Per. Martyr. Indian Hist. Decad. 1. c.4. d Purchas Pil. 1.9. cap. 5. e Plutarchi. f Opmerus Chronogr. pag. 391. g Lucian. de Dea Syria. Cal. Rhod. Antiq. Lect. 1.11. c.24. h Ioh. Miletis. Epist. De Reliquiis & Sacrific. Vet. Borsufforum. i Purchas Pilgr. 1.9. c.2.

k *Iranes Epist.*
Tom. 1. pag.
 233. G.
 l 1 *Cor. 11. 6.*
 14. 15.
 m *Cal. Rhod.*
Antiq. Lett. 1.
 22. cap. 2.
Alex. ab Alex-
andro. l 5.
 cap. 18.
 n *Plin. Nat.*
Hist. l. 15.
 cap. 44. *Alex.*
ab Alexandro.
 lib. 5. cap. 12.
 o *Lucian De*
Dea Syria. Ca.
Rhod. Antiq.
Lett. l. 11. c. 24.
 * *Platoni*
Phadon. Cal.
Rhod. Antiq.
Lett. l. 7. cap.
 23. *Alex. ab*
Alexandro l 3.
 cap. 7. *Busbe-*
quius Epist.
Eccles. Epist. 1.
 pag. 22.
 p *Zonar. An-*
nal. Tom. 3.
 fol. 143.
 q *Deurr. 21.*
 11, 12, 13.
Hierom. Tom.
 2. *Epist. 84.*
Paulinus Epist
 4. *Seuero*
 r *Alex. ab*
Alexandro. lib.
 3. cap. 7.
 s *Suetonius Ca-*
linus. cap. 5.

riberensan Women, when they are to bee Married, are polled before unto the eye-browes, but remaine bushie behinde. All these recited women haue thus unnaturally cut their Haire, from the very practise, vse, and custome of their Countrey: But what saith Saint Ambrose in the like case: (k) *Maior est natura quam paruit*: the law of nature (l) which prohibits women for to cut their Haire, is stronger then the custome of any Countrey, which allows them for to cut it: so that this custome cannot excuse, nor iustifie those who vse, and practise it. Other women there are, who haue cut their Haire of purpose to consecrate it to some Demill-god; or Goddesse: (m) In Sicylonia all the women did shave off their Haire, in honour of the Goddesse of Health; and then consecrate it vnto her for a Sacrifice. (n) The Vestall Virgines, did vsually cut their Haire to consecrate it to the Goddesse Lucina: In Trezene, the Girls did cut their Haire to consecrate it to Hyppolitus: a fit Sacrifice for these Heathen Idoles. Others there are, who haue vsually cut their Haire, in token of griefe, and sorrow, at the death and obsequies of their Husbands, Friends, Children, Princes, and the like. The (*) Gracian women, when as their Husbands, or neare Friends died, did vse to cut their Haire, in token of griefe, and sorrow for their deaths, casting it into the fire; wherein their Husbands, and Friends were burned, or else hanging it ouer their Graues, and Tombes. (p) Thus did Theophano shave her selfe, vpon the death of Stauratius her Husband: (q) If an Israelite, or Iew had taken any Captiue woman, that was beautifull, which he desired to take vnto him for his wife; he was thow to bring her home into his house: and there she must shave her head, and pare her nailes, and there remaine a full moneth, to bewaile her Father, and her Mother. (r) The Roman, German, Milesian, Ethiopian, and Macedonian women, when as their Sonnes, their Brothers, Husbands, or great men died, did vse to cut their Haire in token of griefe, and sorrow. When (s) Germanicus died, certaine barbarous Kings did so lament his death, that they polled their
 wines

wines in testimony of their Heaviness and Sorrow for him.

(1) When the Prince of Chubbán dieth, his wines in blacke with shaven heads continually mourne; (2) The Persians when as any great man dieth, did v'e to shave their wines, to expresse their griefe and mourning: (3) Among the Cararij, when as the Husband dieth, his wife cutteth off her Haire. The (4) Scythians, and (5) Milesians receiving a great, and publike overthrow, did shave the heads of every per, on throughout their Countrey and Nation, in token of their sorrow. (a) In Malaber, when as the King dieth and is buried, they all shave their heads: (b) And so in Florida, when as the King dieth, both men and women cut off halfe their Haire, to expresse and testifie their griefe, and mourning. An vnnaturall, impudent, and shamelesse griefe, and sorrow, that is testified by such vnnaturall, mannish, and shamefull expressions. Other women are there, who have had their Haire shorne off by way of punishment, and correction, for some notorious crime. The (c) Ancient Germans, when as they tooke their wines in Adultery, did v'se to cut off their Haire first, then did they strip them naked, and whip them through the Village where they lived, and so put them away. (d) Mary the wife of Constantine, the sonne of Iren; the wife of Constantine, the sonne of Leo; the wife of Argyrus, and the sister of Zoc the Emperesse were thus p'ld, and then Divorced, and punished for their incontinency, and such like offences: (e) In Bengala, and so likewise among the Indian Bramanes, if women refused to bee burned with their Husbands, they had their heads polled, and their Haire cut off, as a severe, and infamous punishment; and they were ever after reputed dishonest women. Among the (f) Indians, French, and Tunisians, those who were guiltie of the greatest crimes, were to have their Haire cut off; which was reputed the most infamous, severe, and heavy punishment of all others: Which testifies, that it is the most infamous, vnnaturall, and shamefull thing, that can befall a woman, (not a grace, or ornament,) to cut or clip her Haire. You have now heard a large Historicall Narration of women who have

1 Purchas Pil.
l. 4. cap. 10.
2 Alex. ab
Alexandro. l.
3. cap. 7.
3 Purchas Pil.
l. 5. cap. 10.
4 Athenæus:
Dignol. l. 12.
cap. 8.
5 Herodotus.
lib. 6.
6 Ludovic.
Patricius. l. 5.
cap. 7. Purchas
Pil. l. 5. cap. 10.
7 Purchas Pil.
lib. 1. cap. 7.
8 Tacitus de
Moribus Germ
cap. 5. Boemus
De Mor. Gent.
lib. 3. cap. 12.
Munsters Geo.
lib. 3. cap. 13.
Al x. ab Alex.
lib. 4. cap. 4.
cap. 1.
9 Zonaras An-
nal. Tomi 3.
fol. 141. 155.
165.
10 Purchas Pil.
l. 5. c. 5 & 9.
11 Alex. ab
Alexandro. l.
3. cap. 5. Fur-
chas Pil. l. 9.
cap. 1. French
Hist. in the
life of Clodion
the Haire. p.
73.

g Nec vsquam
inuenta est, aut
inuenire po-
test, qua non a-
cuta caput sub-
miserit, prater
quam in gressu
aut inauspicato
euentu: si vllam
vsquam eius-
modi tempus
tulit, mihi cer-
te neg; auditu,
neg; visum vs-
quam. Synesius
Caluitii En-
comium.
h 1 Cor. 10. 5.
6. 15.

i 1 Cor. 6. 9. 10
Gal. 5. 19. 21.
Ephes. 4. 19.
Rom. 13. 13.
Isay 24. 16. 17
k Nihil est ne-
quius aut tur-
pius effemina-
to viro. Cic.
Tusc. Quæst. 1. 5
l Mistrè Chri-
sti verum ni-
hil molle decet.
Ambr. Enar.
in Psal. 38.

haue cut their Haire in whole, or part, for sundry ends and purposes, against the very order, law, and rule of God, and nature, which none can violate, or transgresse, without apparant losse, and hazard to their soules: But

(g) *neuer could I read, or heare of any, that were so strangely Impudent, Immodest, Mannish, and Vnnaturally wicked; as to clip and cut their Haire, against the ordinance of God, and Nature, the light and testimonie of their owne Consciences; the custome of their Countrey, and the opinion, and practise of the Church, and Saints of God from age to age, of purpose to inhance, illustrate, or set out their beautie; but onely our audacious, brazen-faced, shamelesse, (if not vnchast, and whorish,) English Hermophrodites, or Man-women Monsters; whose prodigious, and blushlesse impudency, bids battell and defiance vnto Heauen it selfe, and dares the Lord to smite, or to controule them: Certainly, God himselfe hath testified, (h) that it is an vnnaturall, vile, and shamelesse thing, for women to poll their heads, or cut their Haire: therefore they may not clip, nor cut it as they doe, to set out their beautie, or rather to preclaime their shamelesse impudency, to the publike view.*

If they may not doe it, out of a pretence of Religion, or Denotion towards God: as the Councell of Gangra hath resolued; much lesse may they vse it out of Lasciuiousnesse, Pride, Wantonnesse: or any affectation of Comlinesse, and Beautie. But to returne againe vnto our purpose from whence wee haue somewhat, (though not impertinently) digressed. As women may not clip their Haire, (no nor Paint their Faces, nor wear immodest apparell, or attires:) out of a pretence of comelinesse, and beautie; no more ought men to nourish, crispe, or frizell it, for this end and purpose. First, because it fauours of *Effeminacie*, and womanish inuirlitic: an odious, vnnatural, and (i) *filthy sinne, which damnes mens Soules to Hell, without repentance: which (k) makes men odious and loathsome vnto others, and (l) misbefemes*

all Christians. It is a great (a) disparagement and shame to men; especially, to Christians, to be Effeminate and womanish in any thing: much more in the over-curious, delicate, and vaine-glorious culture, frizling, colouring, poudring, or adorning of their Haire, which saouureth of nothing but Effeminacy. The (b) Scriptures, and Fathers condemne this Broydering, and curious Dressing, and setting out of the Haire, euen in women themselves, as an Effeminate, and vnseemely thing: if in women, is it not much more so in men? The sixth generall Councell of Constantinople enacted: (d) That no man should walke abroad with curled Haire vnder paine of Excommunication: not onely because it was a pompe and vanitie of the World, which Ebri- fians haue renounced in their Baptisme, and a meere baite to inamor, and inescate others: but likewise because it was a badge and character of effeminacie: (e) Clemens Alexandrinus condemnes all such, for androgynous, and effeminate persons, who Curle, and Crispe their Haire like Women: (f) Tertullian, Chrysostome, Cyprian, Hierom, and others doe the like: (g) What a deformed thing is it (saith Ambrose,) for a man to doe any Womanish thing? Therefore let those men who Curle their Crownes like Women, be- get, and bring forth Children as Women doe: (h) Let God and men (saith Petrarch,) hate those beastes in the shapes of men, who set out or Crispe their Haire after an Womanish effeminacie: (i) Galatæus, (k) Agrippa, (l) Zenophon, (m) Seneca the Philosopher, (n) Seneca the Tragedian, a *Virum nihil magis pudor esse oportet quam si muliebre aliquid in se habere videantur*: Salu. De Gub. Dei. l. 5. p. 264. b *Isay* 3. 24. 1 Tim. 2. 9. 1 Pet. 3. 3. c *Basil. Com. in Mai. 3. Clé. Alex. Pedag. l. 2 c. 3. l. 1. 3. c. 3. 11. Tertul. de Cultu. Fam. c. 3. 4. 5. 6. Cyp. De habit. Virg. 2 Amb. de Virg. gin. l. 3. Chrys. Hæ. 8. in 1 Tim. 2. Hier. Ep. 7. 1. Ep. 8. c. 9, 10. Epist. 22. c. 12. Epist. 23. Theop. philact. Theo- doret. & Pri- masius in 1 Tim. 2. See Ag- grip. De Van. Scient. cap. 71. Athanasius Dip- nos. l. 12. c. 7, 9, 10, accordingly. d Can 9 & 26. Surian Con. l. 2. c. 6. e *Capillis artificiosis & intortis crinibus incedere, perlati, androgyni, effeminatizq; hominis est. Eum qui vir est peliti, conderi, crines componentem ad speculum, genasq; radi, vells, ac deplabari, quomodo non est plane muliebres? certe nisi quis eos nudos videret mulieres esse putauerit, &c.* Clem. Alex. Padag. l. 1 c. 10 l. 3. c. 2, 3. f See Letter (C) & Hierom. Ep. 8. c. 10. Ep. 10. c. 4. Ep. 19. c. 5. Ep. 47. c. 3. g *Quam deformis est virum facere muliebria: Ergo & parituri, ergo parturiant qui crissant coronam sicut femina.* Irenæo. Ep. l. 1. c. 23. h *Qui homines, male eduxit has belluas hu- mano effigie, compta famiaarum ad molitionem capillis: De Rem. Vtr. Fort. l. Dial. 20. i De Moribus Lib. k De Van. Scient. c. 63, 64, 69, 71. l De Instit. Cyri. lib. 8. m De Bren. vita: c. 12. Nat Hist. l. 7. c. 31. Controuers. l. 1. Proam. n *Fortem vocem- mas casus horrentes coma manduere nardo? Hercules Furens.***

H

(o) Ouid

o Nec tamen
indignum si
vobis cura pla-
cendi, Cum
comptos habeo
aut secula no-
stra viros: De
Medicam. Fac.
p. Pectere te
volum, sed nec
turbare capil-
los: Splendida
sit nolo, sordida
nolo cutis. Nec
tibi mitrarum,
nec sic tibi bar-
bareorum. Na-
le virum nimi-
um, Pannice,
nole parum. E-
pigr. l. 2. Epig.
29.

q. Leuoris au-
tem et glabri-
oiei, si in viros
quidam, est mu-
liercula: si in
feminas autem,
adultera: v-
trung; autem
est a nostra re-
publica longis-
sime alienan-
dum. Clem. A-
lex. Paedag. l. 3.
c. 3. Quid ex
alio expec-
tandum est,
qui comas superuacuas curant, nisi ut lasciuus ille ornatus feminas prateruenientes inui-
det, aut alienum matrimonium insidietur? Basil. de Legend lib. Gentil. Orat. 1. Quid?
Illos octos vocat quibus apud tonsorem multa hora transiguntur? Dum de singulis
capillis in consilium itur, &c. Sen. de Breu. Vitæ c. 12. 5 Capilli intorri, suci, tinctu-
ra, & colore: illi, animam in infernum agrotare significant. Clem. Alex. Paedag. lib.
3. cap. 2.

(o) Ouid, (p) Martiall, and others, condemne this Froun-
cing, Frizling, Colouring, Powdring, and ouer-curious
dressing of the Haire, as an effeminate, Womanish, and vn-
manly thing: which misbecomes, disgraceth, and de-
formeth man and woman: therefore we must not vse it
to set out our Beautie, because it saouours of effeminacie;
a sinne which God, which Man, which Nature, doe ab-
horre. Secondly, as it reliseth of effeminacy, and in-
uirtilitie; so likewise, it tasteth of Leuitie, Vanitie, Pride,
Vaineglorie, Impudency, Incontinency, Lasciuiousnesse,
Carnallitie. Seife-pleasing, Seife-seeking, Idlennesse,
Voluptuousnesse, neglect of God, and better things: as
the Fathers, and others doe abundantly testifie: Few
there are either of the Male, or Female sexe, who are oc-
cupied, and taken vp in the Frizeling, Frouncing, Co-
louring, Powdring, or nice Composing of their Haire,
but (q) Incontinent, Vaineglorious, Proud, Sloathfull,
Carnall, or Luxurious persons: who are altogether pro-
digall, and carelesse of the Beautie, Culture, and Salua-
tion of their Soules: who are Negligent, and Sloathfull
in God Seruice, and in the practise of all Holy dueties:
who (r) play away their time in earnest, and spend their
precious liues in foolish vanities; as if they were borne
for no other purpose, but to Eate, to Drinke, to Play,
to Sleepe, or to inamour, and set out their bodies: who
onely seeke to please themselues, and others; to Pam-
per, Cherish, and set out their Proud, their Lustfull, and
Rebellious Flesh: (which should be mortified, and kept
vnder, by the subtraction of all these outward cultures,
and Vnchristian attires, which feed and strengthen it :)
such who haue (s) Vnsonnd, Vnchast, and Gracelasse Hearts;

and

and would be easily induced to (r) prostitute their bodies to the lusts of others, or to inescate others with themselves: this Authors, and experience doeth plentifully witnesse: Therefore we may not vse these Effeminate, Gracelesse, and Vnchristian arts, of purpose to procure or enlarge our Beautie, because it saouureth of so many sinnes, and is practised by few or none, but Gracelesse, Proud, (u) Vnchaste, Effeminate, and Sinfull persons: and because it is but a doing of euill, that good may come of it.

Secondly, I answer; that mans perfect, true, and reall Beautie, doeth not consist in the Faire, Cleare, or comely Superficies, Delicacy, and tendernesse of the Skinne, or Face; nor yet in the curious, nice, and artificiall Embroideries, Curlings, Textures, Colourings, Powdrings, or compositions of the Haire, as most men vainely deeme: but (x) in the inward Endowments, Ornaments, Trappings, Vertues, and Graces of the Minde, and Soule, in which the Excellency, Essence, and Happinesse of men consist: This is the onely Comelineesse, and Beautie, which makes vs Amiable, Beautifull, and Resplendent in the sight of God, of Men, and Angels: this is the onely culture, and (y) Beautie which the Lord respects: this is the (z) onely Beautie which Christ Iesus had on Earth. Who had no outward forme, or artificiall, or exotique ornaments, to make him amiable: this is the chiefe (a) and onely Beautie, and Glory, which the Saints, and Church of God admire, and partake of both here, and hereafter; though carnall men abhorre and loath it as the greatest deformitie. If therefore we would bee truly beautifull, and louely both with God, with Men, and

Vitta permul-
ta differentia
ac curiosa, &
supernacanea
capillorum pli-
catura, et cri-
uium innume-
rabiles figura
& praeiosa
speculorum
structura qui-
bus se compo-
nunt, sunt
feminarum
qua omnem pu-
dorem exuerunt,
quasi qui uer-
trices vocantur
rit in non ab-
errauerit. Ib.
u Cultus facit
mulieres mero-
trices, viros
autem andro-
gynos effemi-
natos & adul-
teros. Clem. A-
lex. Pa. l. 3. c. 2.
x Quisam
habent oculos
solum animi
pulchritudinem
in homine dili-
gunt & vene-
rentur. Bern.
de Ordine Vi-
tae. c. 1115. m.

Non caduci corporis pulchritudo vel morbo peritura vel senio, sed nullis ebnoxia casti-
bus, opinio bonorum nunquam moritura meritorum, hominibus est decori: Ambr. de
Virgin. l. 1 Tom. 4 p. 220 G. Pulchritudo optima est pulchritudo animae; quando fuerit
anima ornata sancto spiritu, iustitia, prudentia, fortitudine, temperantia, bonorum
amare et pudore, quo nullus color nitidior unquam visus est. Clem. Alex. Paedag. l. 3. c. 11
See cap. 2, 3. y 1 Sam. 16, 6, 7, 15. & 62. 1, 3, 4 Ps. 16. 3. Ps. 45, 11, Clā. Alex.
Paedag. l. 3. c. 2, 3, 4 z 15. 2, 3 Clā. Alex. Paedag. l. 3. c. 1. e Psal. 45, 6, 10, 15, Rev.
12. 1. & 3. 5, 18, & 7, 9. 14. Eph. 5, 27. Cant. 4. 10. 16.

b Cant. 4,9.
Taliter pigmentata Deū habebitis amatorum. Tert. de Cultu. Fem. c.7
 c *Quanto amplius corpus format propter vanam gloriam componitur atque ornatur, tanto interiorius anima sordetur ac sordidatur.* Bern. De modo Viuendi Serm. 9. *Qui ornatum corpore vestit afficiat, animam suam virtutū splendore despoliat.* Fulgent. Epist. 3. ad Probam. *Noli accipere cincinnos corporaliū capillorum.* Nō illa ornamenta sed crimina sunt, leuocinia forma, non praecepta virtutū. Amb. de Virg. l. 3. T. 4. p. 232. E. d Psal. 29. 2. Pl. 96. 9. & 110. 3. e Psal. 45. 13. 14. Job. 28. 16; 17. 18. f Dan. 12. 3. Math. 13. 43. g Non deformitate corporis ornatur, sed pulchritudine animi corpus ornatur. Senec. Epist. 66. *Natura decus mores exornant boni.* Stobaeus Ser. 65. h *Nihil pulchritudo inuas cum quā mentē non bonam habet.* Eurip. Oedipo. i *Vnumquodq; animal in suo genere ac specie pulcherrimum est: quod si de altero in alterum transferatur, nihil impeditius ad utilitatem, nihil deformius ad aspectum videri necesse est.* Lactant. de Opific. Dei cap. 7. *Reliōra decentioraque sunt omnia quā vñ est habitus natura finxit, quā quā expressis conatus artū.* Clarke de Aulico. lib. 4.

Angels; if wee would extend our Beauties, and im-
 prooue them to the vttermoſt, ſo as (b) *to inamour, and*
rauiſh God, and Chriſt himſelfe: let vs then diſclaime
 theſe Diabolicall, Worldly, and Vnchriſtian cultures,
 (c) *Which Deſile, Pollute, Deturpate, and deforme our*
Soules, and make vs odious, and vncomely in the eyes
 of God, the Saints, and bleſſed Angels: and decke our
 Soules with the very (d) *Beauties of Holineſſe,* with the
 (e) *Embroidered, Rich, and precious ornaments, Dia-*
monds, Attires, and Pearles of Grace: let vs bee all *Glo-*
rious, and Beautifull within; that ſo wee may bee fit
 Spouſes for God, and Chriſt to loue and match with,
 and may (f) *ſhine as Starres, and as the brightneſſe of the*
firmament in Gods beauenly Kingdome for euermore: This
 is a Beautie that Sickeneſſe, Time, and Age cannot de-
 cay: this Beautie will ſticke by vs, and continue with
 vs for all eternitie: yea, it is ſuch a comelineſſe as will
 (g) *ſupply, conceale, adorne, and grace all corporall deformi-*
ties, and take them cleane away: whereas (h) *all corporall,*
and externall Beauty, is but meere deformitie, Where this is
abſent: O then let vs priſe this Beautie moſt, without
 which wee are deformed, vgly, and vnlovely in Gods
 ſight, let vs admire, ſeeke, and purchaſe it with greateſt
 care: ſo ſhall we bee abundantly beautifull, and every
 way amiable, and comely, though we haue no artificiall
 trappings, nor externall criſpings, cultures, or attires
 to adorne our Bodies, Heads, and Faces, or to enlarge
 our externall Beautie, which is not worth the ſeeking.

Thirdly, I anſwere; that (i) *euery thing is moſt ami-*

ble, beautifull, and comely in that naturall feature, comelineſſe, and proportion, which God himſelfe hath ſtamped, and engraven on it. Nothing is properly, and truly beautifull, and comely in it ſelfe, but that whoſe Varniſh, Gloſſe, and Beautie flowes, and ſprings from God himſelfe; who is the onely fountaine, and ſpring of Beautie: All acquiſite, externall, exotique, and artificiall varniſhes, cultures, dreſſings, and attires, which any wayes change, ſophiſticate, or alter that naturall feature, forme, and comelineſſe, which the prudent, and vnerring hand of God hath wrought, and formed in vs: transforming vs into another hue, or plight, then God hath giuen vs: is ſo farre from adding comelineſſe, or luſter to vs, that (k) it doeth more deturpate, and deforme vs; ecclipſing, obſcuring, and deprauing that naturall, and liuely Portraiture and Beautie, which the curious Pen-cell of God himſelfe hath drawne, Limmed, and engrauen on vs. Hence was it, (l) that Solomon in all his glory, was not arrayed like one of the Lillies of the Field: becauſe their array, and Beautie was naturall; His, but acquiſite, and artificiall. If therefore we would be truly beautifull, let vs content our ſelues with that naturall Beautie, Haire, and Feature, which God himſelfe hath bequeathed to vs, as being moſt ſuitable, and conuenient for vs. Doubtleſſe, if God had euer thought, that Criſped, Frounced, Powdered, or artificiall, acquiſite, and embroidered Haire had beene moſt for his glory, or for our Beautie, Good, and Comelineſſe: (m) himſelfe would out of his infinite Wiſedome and goodneſſe haue aſſigned vs ſuch naturall Haire as this, which we aſſect and ſeike; elſe hee could not haue beene ſo Wiſe, ſo Good, ſo perfect, and exact a God, ſo exquisite, and ſkilfull a Creator as we all repute him. Since he therefore, being Wiſedome,

Sap.c.1. *Color arte compositus inquinat corpus, non mutat. Condit formam quicquid consumitur artus*, Petronius: pag.74.154. l Math. 6.28.29. See Chryſoſt. Hom. 23. in Math. m See Clem. Alexan. Padag. lib.2.cap.10. lib.3.cap.2,3,11. Textul. de habitu Muliebri. cap.5. Decultu Fem. cap.4.5. Cypr. de Habitu Virginit accordingly.

k *Propriam perdunt pulchritudinem qui externam inducunt*. Clē. Alex. Padag.l. 3.c.2. *Mulieres si sunt pulchra, sufficit natura: non contendat ars contra naturam: Sin autem sunt natura turpes, ex illa qua sibi applicant, quod non habent arguunt*. Id. Padag.l.2 c.12. *Sordidat lauitio ista, non abluunt, nec emendat membra, sed maculat*. Cypr. de hab. Virg. *Simplex et nuda veritas satis ornata per se est: idcirco ornamenti extrinsecus fucata corrumpitur, non commendatur*. Latan. de Falsa

n *Manus Deo*
inferunt, quā-
do illud quod
ille formauit,
reformare &
transfigurare
contendunt :
quia opus Dei
est omne quod
nascitur ; Di-
aboli quocūq;
mutatur. Quod
ornari se pu-
tat, quod putat
comi, im-
pugnatio est
ista diuini ope-
ris, prauarica-
tio est veritas :
Et tunc
impone existim-
as latuam
tam improba
temeritatis au-
daciam, Dei
artificis offen-
sam ? Cypri.
de
hab Virg. In
Dominum de-
linquunt qui
cutem medica-
minibus rugunt, genus rubre maculant, oculos fuligine collinunt, capillos crispant,
& cruce vertunt, displicet nimium illis plastica Dei : in ipsi redargunt, reprehendunt artificem omnium. Reprahendunt enim cum emulant, cum adiciunt, a Dia-
bolo artifice sumentes additamenta ista : qui indubitate huiusmodi ingenia concin-
mauit ut in nobis quodammodo manus Deo inferret. Quod nascitur, opus Dei est : Er-
go quod fingitur Diaboli negotium est. Diuino operi Satani ingenia superducere,
quam sceleris est ? Tertul. de Cultu. Fæminar. cap. 3. o Nemo ducent sequatur
naturam : Viuitur arte. Factus homo est operis, nunc opus ipse sui. Ouen
Epigram. Pars vit. lib. 2. Epigram. 76. p Math 5. 36, cap. 10. 30. Luke 21.
18. q Nunquid bruta mutant speciem suam ? Cur nos mutare desideramus ? Am-
brof. Irenæus. tom. 1. pag. 233. F. Clem. Alexand. Pædag. lib. 3, cap. 2. 3. 11.
r Illy 45. 9. Rom. 9. 20.

Goodnesse, Knowledge, and Beautie it selfe hath de-
 signed such naturall, and vnadorned, or vncripsed Haire
 vnto vs as is most comely, proper, and behoofull for
 vs : Let vs not murmure, nor finde fault with him, nor
 call his Art, his Wisdome, his Goodnesse, and Discreti-
 on into question : (u) *Let vs not offer violence and force to*
him, in labouring to correct, to alter, perfect, or amend his
worke ; or to (o) new-moulde, or make our selues, as if wee
were more wise then hee : (p) But since wee cannot make so
 much as one Haire white or blacke, when as God who num-
 bers all our Haires, hath giuen it another tincture, let vs
 rest contented with that lot and portion, with that na-
 turall Haire, and Comelinesse which God hath giuen vs,
 (q) *as all other creatures doe, who neuer seeke to change their*
Haire or Plumes, as men and women doe : for feare wee
 proue farre worse then beasts, spurning against our
 wise and great Creator, and saying to him with those
 presumptuous Pot-sheards in the Scripture : (r) *Why hast*
thou made vs thus ? to the wracke and ruine of our soules.
 That Beautie, Haire, and forme, is best and comeliest,
 which God, which Grace, and Nature, (not children,
 loose and wanton persons) deeme most beautifull and
 comely : But God, and Grace, and Nature, deeme our
 naturall Beautie, Haire, and feature best and comeliest :
 and none but Children, Licentious, Vaine, Lasciuious,
 and gracelesse persons vnderalue them, preferring these
 artificiall Curlings, Powdrings, Colourings, Embroide-
 rings, and dressings of the Head, the Haire, and Face

before

before them. Therefore these naturall must needs bee best and comeliest : If therefore we would bee beautifull, and louely in good earnest, let vs rest contented with Natures ward-robe, not adding art or culture to it : for feare wee offer violence vnto God himselfe, and put the Deuills varnish on his worke and Image.

Fourthly, I answer; that an Effeminate, Womanish, and (1) affected sprucenesse, or concinnitie, (especially, in Haire and excrements, the lowest and most inferiour parts, if parts of man,) is no Ornament, Grace, nor Comelinesse, but rather a deformitie, and disrespect to men : as being vsuitable to their Magnanimous, Masculine, and Heroicke sexe. (2) A neglected, naturall, vnaffected Beautie, Face, and Comelinesse, doeth most adorne, commend, and set out men : The onely meanes therefore for men to enhance, illustrate, and set out their Beautie, is to neglect it, not to seeke it, at least but in a moderate, carelesse, remisse, and vnaffected manner : so that this pretence of seeking Beautie, is but false and vaine.

Fifthly, though (u) naturall Beautie be a gift of God, not wholly to bee slighted, because (x) it addes some lustre to our Gifts, and Graces, being regulated and attended with Chastitie, Modestie, Meekenesse, and Humilitie : (y) as our vices (on the other side,) doe staine obfuscate, and blemish both it, and all externall cultures, and attires else : yet a Studious, Curious, Inordinate, and eager Affection of Beautie, (especially, by Effeminate, and Vnchristian Cultures, Fashions, and Attires,) must needs bee Sinfull, and Abominable : yea, farre worse then Drunkennesse, and excessse of Wine ; if (z) Clemens Alexandrinus may bee cre-

4.

1 Non est ornamentum virile concinnitas Seneca, Epist. 115. Vt forma cura non omnino negligenda, ita nimis anxie curari parum viri dignum. Eras. de Educat. Puerorum, p. 23. 2 Forma viros neglecta decet. Ouid. de Art. Amandi, lib. 1. Pulchritudo neglecta magis quam affectata viros exornat. Bernard. de Ordine Vitæ. Col. 1116. G.

5. 1 Sam. 16. 12. Job 42. 15.

Lam. 1. 6. x Gratiior est pulchro veniens a corpore virtus. Virgil. Aeneid. l. 3. Sen Epist. 66. See Bern. de Ordine Vitæ. Co. 1115. 1116 accordingly. y Now est pulchritudo vera qua visiorum habeat deformitatem : Ambros. l. 5. in Luke 6. Tem. 3. p. 1. B. Pulchrum ornatum mali more peius cano collinunt. Nequiquam exornata est bene qua moribus est male. Plaut. Mostellaria. Act. 1. pag. 29. z Etriusmi quidem esse et vinctum, etsi sint magna vitia, non tamen tanta, quantum est nimium sui ornandi studium. Ib. Padag. l. 3. c. 2.

dited

a See the Authors quoted Pag. 1. & 2. *Non de integra conscientia vanis studiis placendi per decorem, quem naturaliter inuitato, rem libidinis scimus, Tertul. De Cultu. Fæmin cap. 2. Ornamentorum insignia & leuocinia suorum, non nisi prostituta & impudici famini cõgruit: & nullarum ferè prauisior cultus est, quã quarum pudor vilis est.*

Cyprian. De habitu. Virgin. *Non est mulieris, sed meretricis illud nimium sui ornandi studium.* Clem. Alex. Pæd. l. 3. c. 2. b *Rara est concordia forma atq; pudicitia: Iuuen. Sat. 10. Lix est cum forma magna pudicitia. Ouid. Epist. 15. Inter formam corporis & animæ castitatem lûs propè perpetua est. Rarissime forma pudicitia coniuncta est. Rarè admodum forma insignis et honestas vno sub lare habitant. Petr. De Remediis. Fort. l. 1. Dial. 65. l. 2. Dial. 1. c. Dignitas forma possidentibus grauis, appetitibus exitiosis coniunctis periculosa, tentationibus exposita, scandalis circumdata. Tertul. De Cultu. Fæm. cap. 3. Fallit enim multos forma sine arte decens. Ouid. de Remediis. Amor. l. 1. Forma castis damno moribus esse solet. Forma est gravior, sed gibbus est tutior: Forma paucis ad vilitatem, multis ad perniciem, nullis ad salutem veramq; gloriam data est. Multos forma fecit adulteros, castum nullum. Petrarch. de Remediis. Fort. l. 1. Dial. 2. & 65. l. 2. Dial. 1. Multis species eximia corporis perniciem attulit, & ipsi quæ possident, & ipsi qui spectant. Possessori scititudinem, metum, suspitionem, misteriam peccati, libidinis fomentum ac copiam offert: Si pudicus esse cupit, hoc ipso miser est: quod formosus: si impudicus est qui forma præcellit, quid inde debet suo bono, nisi vt facilius periret? Eras. de Ræt. Confer. Epist. p. 43. d Leuocinia forma nunquam non prostituta corpori coniuncta & debita sunt. Clem. Alex. Pædag. l. 3. c. 3. See cap. 2. & 11. e *Non habet castitatem veram, quæ intuentibus parat illecebras: nec fidem seruat Christo, quæ populo magis querat placere quam sp̃m s̃o.* Fulgent. Epist. 3. ad Probam. *Non computari iam potest inter puellas & virgines Christi, quæ sic viuunt vt possit adam iri:* Cypri. De Hab. Virg.*

* incontinencie

* *incontinencie in themselves*, because they thus occasion it in others. Those who haue continent and chaste affections, as they deeme this corporall, and out-side (f) *Beautie a needlesse and superfluous thing*: so they are so farre from seeking, or affecting it: that like that chaste and beautifull (g) *Pagan*, they would rather (h) *obscure*, neglect, and quite deface their naturall *Beauties*, by inflicting wounds and scarres vpon their faces, to make them more deformed, for feare least others should be infatuated and insnared with them: then any wayes Curle, Crispe, Adorne, Embroider, or set out their Haire, and Faces, to their owne, or others preiudice. (i) *Beautie is no helpe nor furtherance, but a great impediment vnto chastitie*: therefore this studious affectation of it, and inquirie after it, proceeds not from a continent or chaste affection, but from a Lasciuious, Lustfull, and Adulterous Heart: and so it cannot but be euill. Secondly, it must needs bee euill, because it flowes as from an Effeminate, and Vnchaste, so likewise from a Proud, Vaineglorious, Carnall, Worldly, and selfe-seeking Spirit, which aymes not at Gods glory, nor at its owne, or others good and welfare: There are none who seeke an artificiall Comelineffe, or transcendent Beautie, by altering, Colouring, Crisping, or adorning of their Heads, or Haire, or by any such like meanes, but doe it out of an inward, and secret (k) *pride of Heart*, *ge, diliges proximum tuum sicut teipsum?* Tertul. de cultu Fæm. c. 2. *Si tu te sumptuosius comes & per publicum nambi iter incedas, oculos in te inuenturū illicium, suffragia adolescentum post te trabas, concupiscendi libidinem nutrias, peccandi fomenta succendas, vt eo ipsa non percas, alius tamen perdas, & velut gladium tu & venenum videntibus præbeas, excusari non potes quasi mente casta sis ac pudica.* Cypr. de habit. Virg. f. *Vbi pudicitia, ibi vacua pulchritudo.* Tertul. de Cult. Fæm. cap. 2. g. *Valer. Maximus l. 6. cap. 1. Petrach. De Remed. vtr Fort. l. 2. Dial. 1. Erasmus De Rat. Conserib. Epist. pag. 43. h. Cum & nostra & aliorum causa versatur in studio periculossimum decori iam non tantum conficta & elaborata libidinis suggestum recusandum est, sed etiam natur. iū speciositatis oblatrandum dissimulatione & incuria. Sancta famina sit naturaliter speciosa, non adu sit occasioni. Certè, si fuerit, non ignorare, sed etiam impedire se debet.* Tertul. de Cult. Fæm. c. 2. i. See B. C. k. *Fabius inest pulchris, sequiturq; superbia formam.* Ouid. Fast. l. 1. *Forma quocunqueq; superbit.* Id. De Arte amandi. l. 3. *Mulieres formosa plerumq; superba.* Clerke De Aulico. l. 4. p. 244. *Maximius eo etiam fuit superbior, quo pulchritudine erat conspicuer.* Omerus Chronogr. p. 254.

• *Quid autem alteri periculo sumus? Quid illis alteri concupiscentiam importamus? quam si dominus ampliande legem a facto stupri non discernit in panna, nescio an impuni abeat qui alicui fuerit causa perditionis. Perit enim ille simul in tua forma si concupierit, et admisit iam in animo quod concupiscit, & facta ei tu gladium illi, vt a culpa vacet, ab inuidia non liberaueris. Expingamus nos vt alteri perieris, vbi est ergo, diliges proximum tuum sicut teipsum?* Tertul. de cultu Fæm. c. 2. *Si tu te sumptuosius comes & per publicum nambi iter incedas, oculos in te inuenturū illicium, suffragia adolescentum post te trabas, concupiscendi libidinem nutrias, peccandi fomenta succendas, vt eo ipsa non percas, alius tamen perdas, & velut gladium tu & venenum videntibus præbeas, excusari non potes quasi mente casta sis ac pudica.* Cypr. de habit. Virg. f. *Vbi pudicitia, ibi vacua pulchritudo.* Tertul. de Cult. Fæm. cap. 2. g. *Valer. Maximus l. 6. cap. 1. Petrach. De Remed. vtr Fort. l. 2. Dial. 1. Erasmus De Rat. Conserib. Epist. pag. 43. h. Cum & nostra & aliorum causa versatur in studio periculossimum decori iam non tantum conficta & elaborata libidinis suggestum recusandum est, sed etiam natur. iū speciositatis oblatrandum dissimulatione & incuria. Sancta famina sit naturaliter speciosa, non adu sit occasioni. Certè, si fuerit, non ignorare, sed etiam impedire se debet.* Tertul. de Cult. Fæm. c. 2. i. See B. C. k. *Fabius inest pulchris, sequiturq; superbia formam.* Ouid. Fast. l. 1. *Forma quocunqueq; superbit.* Id. De Arte amandi. l. 3. *Mulieres formosa plerumq; superba.* Clerke De Aulico. l. 4. p. 244. *Maximius eo etiam fuit superbior, quo pulchritudine erat conspicuer.* Omerus Chronogr. p. 254.

I Czl. Rhod.
Ant. Lect. l. 26.
cap. 21.

m In hoc cog-
noscamus quod
seculum doli-
ginos, quia
præciosa vesti-
menta ama-
mus. Qui se-
culum non di-
ligit pulchri-
tudinem corpo-
ris non querit.

Bernard. de
modo bene vi-
uendi Sermon. 6.
n Rom. 8. 13.
& 13. 13. Gal.
5. 24. Col. 3. 5.
o In his Cha-
racter of a
Phantastique.

of purpose to be proud, and blesse themselves, (as fond (l) Nar-
cissus did of old, and many idle Christians now, who
make their Haire, and Face their Idoles :) in their owne
Beauties, Skinnies, and Shadowes : and to Deifie, or A-
dore themselves, their Haire, their Heads, and Faces, like
so many pettie Gods : Or else they doe it to winne re-
spect and praise, from Carnall, Gracelesse, and inuidicious
persons, by seeming more Beautifull, and Louely to their
sensuall eyes, then in themselves they are. Or out of a
(m) *Worldly, Carnall, and selfe-seeking Heart*, to please them-
selves, & others : to conforme themselves vnto the guise,
and sinfull customes of the World, and Times, which
Christians haue renounced in their Baptisme : or to
pamper, humour, satisfie, and set out their proud, and
sinfull flesh, (n) *which should bee Mortified, and Crucified,*
with all the inordinate Lusts, Affections, and Desires of it :
Or else they vse it out a meere Fantastique, Singular, and
Vane glorious Humour, as (o) Sir Thomas Ouerbury,
hath well obserued : who makes this, *the very Character*
of a Phantastique, or improuident young Gallant : so study by
the discretion of his Barber, to Frizle like a Baboone : three
such (saith he,) would keepe three of the nimblest Barbers in
the Towne from weauing Net-garters : for when they haue to
doe with him, they haue many drops in the fire. These are
the proper, true, and onely rootes, the ends, and springs
from which this searce, this labour, and inquirie after
Beautie, Fairenesse, or Complexion flowes : these are
the maine and chiefeest reasons, for which our Men, or
Women Nourish, Colour, Frizle, Powder, or set out
their Haire : Now these are Sinfull, Odious, and Vn-
lawfull. Therefore we must not Nourish, Curle, Powder,
Colour, Embroider, or set out our Haire, of purpose to
Diuulge, Enhance, or blaze our Beautie, (which in
trueth, (p) *consists in Grace, in Holinesse, and in a well-*

p In sola ani-
ma pulchritu-
do & turpitu-
do apparent :
& ideo in solus
vere pulcher
est, qui est vir-
tute præditus.
Clem. Alexan.
Prælag. l. 2. c. 12.
Bernard. De Mod. Bene viuendi. Sermon. 9. Illi ampla satis forma præcursus.
Elig. l. 1. Elig. 2.

spent Life, and not in Haire, in Face, in Skinne, or Superficies,) as this objection, or vaine excuse pretends: Gods glory, our owne; and others reall, true, and spirituall good, should bee the end, and ayme of all our actions: Let vs alwayes eye, intend, and minde this blessed end in all our wayes; and then wee shall not seeke for corporall, fleeting, nor externall Beautie, which betrayes, and wrackes the Soules of many, but brings no solid, true, nor reall good to any.

You haue heard and scene now Christian Readers, the birth and pedigree; the beginning, growth, and end: together with the vnlawfulnessse, vanitie, effeminacy, and vndecency of Loue-lockes: You see how they thwart the Lawes of God, and Nature, and the Tonsure, Cut, and custome of our Countrey: you haue heard and read, what vncontrouleable, and conuincing arguments haue bene produced, to prooue them to be Odious, Lasciuious, Vncomely, and Vnlawfull, Toyes, and Vanities; which bring no glory at all to God, nor Ornament, Grace, or good to Men in any kinde: to bee such infallible Characters of Leuitie, Vanitie, Lasciuiousnesse, Pride, Effeminacy, and Vaineglorie, as misbeceme not onely Gracious, and holy Christians, but likewise the more Temperate, and Ciuill sort of carnall Men: to bee things of ill report among the Grauest, Best, and Wifest ranke of Christians, (q) *whose iudgements ought not to be slighted*: You haue heard and scene what the Fathers, and Moderne Authors haue concluded of extraordinary long Haire, and so of Loue-lockes; how they haue passed a doome, and sentence of condemnation on them: For of trueness, (r) saith Iohn Valerian, a great Clarke of Italy, *to nourish the bushes, or the Haire, is the fashion of Women; or else of such men, as line delicately, and vnchast: for the long Haired people were euer esteemed both of the Greekes, and Latines for a token of soule lust, and filthy lining*: And for my owne part, I neuer heard as yet of any Laudable, Honest, Lawfull, Iust, or sound Apologie, or Iustificati-

q Non despici-
at quid de se
vniuscuique,
& maxime
vir bonus sen-
tiat. Nam ne-
gligere bono-
rum iudicia
vel arrogan-
tia, vel disso-
lutionis est.
Ambr. De. Of-
ficijs lib. 1. cap.
47.
r De Sacerdotiũ
Barbũ. fol. 17.

1 See Mr. Perkins in his Cases of Conscience. lib. 3. Sect. 3. Quest. 3. See Page 27.

2 Videte ne Prægratiam capitis satorem visa præstet. Diog. Laert. l. 6. Diogenes.

on, that might, or could be pleaded for them; but onely these absurd pretences, which I haue here refused, and defeated. I beseech you therefore by that homage, due-tie, and respect which you owe to God, and Nature; and by that reuerence and submission, which you yeeld vnto the opinions and iudgements of the Fathers, and the Best, the Wisest, Grauest, Holiest, and most iudicious Christians: by that conformitie, and regularitie, you owe vnto the Ancient, Laudable, and decent Habit, Fashion, Tonsure, Guise, and custome of your owne Countrey, and Nation, of whose Cut, and Tonsure, you (s) ought not, you neede not bee ashamed: by the loue and care you beare vnto your Names, and Credits, among the Best, and Wiser sort; and by the good, and happinesse you wish vnto your Soules at last, which Loue-lockes will inuolue, and merge in sinne: by that sacred Vow, and Couenant, which you haue solemnly made to God, and Sealed, or Subscribed in your very Baptisme: *Euen to forsake the Denill and all his Workes, the Pompes, and Vanities of this wicked World, and all the sinfull Lusts of the Flesh:* (in all which these Loue-lockes haue their part, and share:) and by that Ioy, and Heauenly consolation, which you hope, and long for at your Deaths; when all the Powdring, Curling, Cost, and Time, which you haue vainely, and prodigally cast away vpon your Haire, and Loue-lockes, will prooue but Gall, but Horror, Shame, yea, Anguish, Griefe, and Bitternesse to your Soules: that you would now at last abandon, and vtterly renounce the nourishing, vse, and wearing of these Lasciuious, Singular, Vaineglorious, Vnnaturall, and Vnlovely Loue-Locke, (which God, and Nature, which all Good, all Holy, Graue, and ciuill Men, both now, and heretofore; as also the Vse, and Ancient practise of our Countrey doe condemne:) together with that Lasciuious, Odious, Effeminate, and Vnchristian Frizling, Colouring, Platting, Frowning, or Delicate, and curious Composition, and (r) *Powdring of the Haire,* which

which oft times make mens liues to stinke; and doe now fo
farre ingrosse the thoughts of many, both of our Male,
and Female sexe: that they can finde no spare, nor lea-
sure time, to Dresse, Adorne, or Beautifie, their Vgly,
Filthy, Naked, Poore, and vnadorned (u) Soules, (which
lye Rotting, and stinking in the dregges of Sinne, as if they
were things of nought :) that so, you may with all humble-
nesse, and sinceritie of Heart, and minde, and all low-
linesse, and feruency of Spirit, euen set, and bend your
selues to seeke, and serue the Lord vnfaignedly in all
things: and demeane your selues in such a Gracious,
Modest, Humble, Holy, Blamelesse, Exemplary, Deuout,
and Christian manner, as may Adorne the Gospel of Ie-
sus Christ, and Beautifie that outward profession, and
practise of Religion, which you haue formerly tainted,
and defamed by your Vaine, Lasciuious, Proud, Luxuri-
ous, Rustianly, Gracelesse, and Vnchristian conuersati-
on: It was a receiued vse and custome heretofore, for men in
times of Griefe, of Sorrow, and Affliction, to poll their Heads,
and cut their Haire, as (x) Authors, and the (y) Scriptures
testifie: Beloued, these times wherein wee liue, which
way soeuer we turne our selues, are times of Griefe, of
Sorrow, Misery, Trouble, and Affliction; which
common vs to Fasting, Weeping, and Mourning, to Bald-
nesse, and Sackcloth: Let vs therefore take occasion
from the present time, to clip, cut off, cashere, and vt-
terly relinquish, our Vaine, our Rustianly, Singular, Effe-
minate, and vncomely Loue-Lockes, and excessiue Haire;
together with all false, or borrowed excrements, or
artificiall Crispings, wreathings, Colourings, Pow-
drings, and ouer-curious Cultures, and Compositions of
our Haire; (which (z) God himselfe, which Councells,
Fathers, and Moderne Diuines; yea, Pagan Authors

Caligula. Sect. 5. Apuleius: De Aureo Asino. l. 2. 9. Bede. Eccles. Hist. Angl. l. 4. cap.
19. Boetius l. 1. c. 5. Alex. ab Alex. l. 3. c. 7. Calim Rhod. Antiqu. Let. l. 7. c. 21. l. 17. c.
21. Polydor. Virgil. De Inuentor. Rer. l. 6. c. 9. Purchas Pilgr. l. 5. c. 9. 10. Ludouicus Pa-
tricius l. 5. c. 7. y Iob. 1. 20. Isay. 7. 20. & 15. 21. Jer. 7. 29. & 16. 4. 8. 37. Ezech. 7. 18. &
27. 31. Amos 8. 10. Mich. 1. 16. z See Page. 49.

u Cor carum
tuam praeiosis
rebus impin-
guas & ador-
nas, quam post
paucos dies
vermes deu-
raturus sunt in
sepulchro: ani-
mam vero tu-
am non ador-
nas, bonis ope-
ribus, qua Deo
& Angelis e-
ius praesentan-
da est in calu? Quare animam
tuam vilipen-
dis, & ei car-
nem proponis? Dominam an-
cellari, & an-
cellam domina-
ri, magna abu-
sio est. Bernard.
Meditat. c. 3.

x Athenam
Dipnos. l. 12. c.
8. Herodoti
Clia. p. 33. Pla-
tonis Phaedon.
Homers. Iliad.
lib. 23. Diado-
rus Sic. Bibl.
Hist. l. 1. Sect.
84. Suetonii

a *Cur decorat
quod max fa-
dandum est?
Cur depingis
quod necesse est
conculcari?
Quid ibi va-
lent venusta
forma, ubi pul-
vere maculan-
tur assidue?*
Bern. ad Gul:
Abbatem: A-
pologia.
b *Spēctatum
veniunt, veni-
unt spēctentur
ut ipsa. Ouid.
de Arte Aman-
di. lib. 1. Quid
putas in hū
omnium queri-
tur? Pauten-
tium compun-
ctio, an intui-
tium admira-
tio?* Bernard.
ad Gul. Abb.
Apolog.
c *Chrys. Hom.
2. in 1 Tim. 2.
Theophylact:
in 1 Tim. 2.
d Eo creditur
sanctior quo
coloratur. Ber-
nard. ad Gul.
Abb. Apolog.
e Se pie sacri-
fasse opinatur,
sicutem lauerint.* Lanctantius de Iustitia. l. 5. c. 20. f *Dum orantium in se retor-
quent aspectum, impediunt & affectum. Et magis mirantur pulchra, quam veneran-
tur sacra.* Bern. ad Gul. Abb. Apol. Col. 1003. *Qui ad Ecclesiam non venit impieta-
tū rem est, qui sic venit sacrilegiū.* Salu. de Gub. Dei. l. 3. p. 284.

have condemned :) that so we may with broken Hearts, and contrite Spirits, vnfaignedly abase our Soules before the Lord, to diuert those Fatal, Heavy, Sad, and dolefull Iudgements, which are now approaching toward vs, and euen ready for to seise, and prey vpon vs for our many sinnes: whereof our Pride, our Vanitie, our Wantonnesse, and Effeminacy in Haire, and Apparell, are not the least. If we refuse this counsell and aduice, which the vicinitie, and neerenesse of Gods Iudgements, doe euen force, and presse vpon our Hearts: and still proceed, to Nourish, Decke, set out, and Crispe our Haire, and Loue-Lockes, (a) *or our corruptible, base, and crazie bodies, which will bee turned into dust and ashes, and troden under foote ere long:* spending more time, more thoughts, and cost vpon them, then vpon our Soules, which is the case of many: If wee intrude, and thrust our selues into the very House, and presence of our Glorious, Great, and holy God, so Frounced, Curled, Powdred, Perfeumed, Painted, and Adorned, as if we came to Church of purpose to out-face, and dare the Lord: to *Dance*, and not to *Pray*: to *Feast*, and not to *Fast*: to *Laugh*, and not to *Weepe*: (b) to *See*, and to bee *Seene*, and not to *Hear*: to shew our *Selues*, our *Cloathes*, our *Iewels*, our *Haire*, our *Beautie*, our *Pride*, our *Vanitie*, and *Effeminacie* vnto men: but not our Hearts, our *Pietie*, our *Deuotion*, our *Humilitie*, and *Repentance* vnto God, as (c) *the Fathers phrase it:* If we place our *Pietie*, and *Deuotion* in our *Cloathes*, and *Haire*, and *thinke our selues* (d) *Holiest*, when our *Cloathes*, and *Haire* sit neatest: If we (e) *thinke we haue done God good seruice*, when wee haue but *washed our Skinnes*, and *tricked vp our Heads* and *Haire*, to come and shew our selues in the Church, about the latter end of *Prayers* or *Sermon*, of purpose to (f) *draw the Eyes*, and *Hearts of others after vs*, and so to withdraw them quite from

God:

God : If wee take more care and paines to adorne our Heads, and Faces, for the view of others, then to prepare, and fit our Hearts, and Soules by Prayer, and Meditation for God, and for his Ordinances ; as alas, too many Idolatrous, and selfe-seeking Christians doe in these our dayes, who adore no other Deitie, but their Haire, their Heads, their Faces, Cloathes, and borrowed Beautie : Wee haue then no other hope but this ; that God will loathe our persons, and our Prayers too : and

(g) *powre out the very dregges, and filnesse of his wrath, and fury on vs, to our finall ruine. Let this then, cause vs to renounce, abhorre and loathe these Sinfull, Odious, Vnchristian, lasciuious, and vnlouely Vanities.*

* *Ociosi sedēt
depiēda ad spē-
Baculum. Clē.
Alex. Pædag.
lib. 3. c. 2. 11.
Eccl. 11. 9.
12. 14.*

8 *Quantiō dī-
nitim Deū nos
expectat, ut o-
mendamus,
tanto districti-
us iudicabit, si
neglexerimus,
Bernard, Me-
ditat. cap. 2.*

BERNARDI. Meditationes, cap. II.

*Omnia quæ ad vsum vitæ accepimus, ad vsum culpe conuer-
simus : Quapropter iustum est, ut qui in cunctis pec-
cauimus, in cunctis feriamur.*

FINIS.